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THE ARYAN PATH

Point out the "Way"—however dimly, and lost among the host—as does the evening star to those who tread their path in darkness.
—The Voice of the Silence

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"THUS HAVE I HEARD"—

"European psychology deals with the how of the elimination of evil. Asiatic psychology with the unfolding of moral power, leading to intellectual enlightenment, both surcharged with peace."—FROM AN UNPUBLISHED LETTER.

In the 19th century, human thought was tarnished by the coarsening effects of materialistic science. Man was asked to determine whether he was on the side of the Angels or of the ape. A large majority accepted their descent from the ape and became, at best, intelligent social animals. Those, on the other hand, who were on the side of the angels were mostly men of blind belief in one or another creed. Knowledge of their divine ancestry was made available to all, but a very small minority made use of it.

In the 20th century, technocracy has deepened the darkness of materialistic thinking; the social animal has deteriorated into a robot—speedy, automatic, mechanically efficient, turning out work, passing on from hard labour to questionable refreshment and snatched sleep and then—back to labour again. The Machine dominates everything, from the purchasing power of money to bread which must somehow be procured.

The materialistic ideas and technological applications which dominate "civilization" today have ruined the refinements which endow life with beauty, dignity and purpose.

Erich Fromm is a noted psychoanalyst whose previous books have given him the reputation of a clear and provocative thinker. His recently published *Psychoanalysis and Religion*—a small volume worth perusing—presents a true picture of the modern man and his religion.

The threat to the religious attitude lies not in science but in the predominant practices of daily life. Here man has ceased to seek in himself the supreme purpose of living and has made himself an instrument serving the economic machine his own hands have built. He is concerned with efficiency and success rather than with his happi-

ness and the growth of his soul. More specifically the orientation which most endangers the religious attitude is what I have called the "marketing orientation" of modern man.

And his definition of religion?

I want to make it clear at the outset that I understand by religion *any system of thought and action shared by a group which gives the individual a frame of orientation and an object of devotion.*

There are many good things in the volume but Dr. Fromm's practical psychoanalytic therapy will not succeed when actually applied. He has quoted from different great religions of the ancient world and his chapter on "Some Types of Religious Experience" contains valuable remarks. But his technique of adjustment will surely have to be revised as his experience grows.

Dr. Fromm's remedy of "adjustment" is a very old method, well known to ancient Oriental Psychology. The great Gurus of old were not only teachers but also healers of souls; their Compassion brought out the devotion of the disciple and then the process of chelaship, *i. e.*, psyche-adjustment, began. The Gurus had real insight and understanding and, adjusting the mind of the learners, enabled them to develop the faculty of knowing more. They did not pour information into their pupils. They helped each to free his will from the bondage of desires—the great disease. They inspired him to be an altruist, a humanist, whose relations with kin and friends, with men and beasts, were according to Divine Ethics, a science in itself.

Western psychology refers in its classifications to mental states. The psychology of the Ancient East classifies moral states, treating the mental states as mere effects produced by moral conditions. This is recognized to some extent by psychoanalysts like Dr. Fromm. But not sufficiently deeply to make their therapy very, or uniformly, successful.

Haltingly, slowly, western psychologists, psychoanalysts and psychical researchers are nearing the domain of the Wisdom of the Oriental Sages; they would learn more quickly and aid human beings more effectively and thoroughly were they to study with due humility the lore of the ancient healers of the human soul.

SHRAVAKA

GANDHIJI'S NON-VIOLENCE AND THE DOCTRINE OF LAO-TSE

[**Mr. Wu Shih-chang,** Lecturer in Chinese at Oxford University, was requested by us to write on this subject for the October number of THE ARYAN PATH. Unfortunately, his article did not come in time to accompany the articles on Gandhiji by Vera Brittain and Nirmal Kumar Bose which we published in our last issue. We print today his essay, which interestingly brings out the marked affinities between the doctrines of Lao-Tse in ancient China and of Gandhiji in modern India.—ED.]

Twice in history the Chinese people, when confronted with political disintegration, looked up to India with great admiration for her wisdom and inspiration. The first time was from the 4th to the 6th century A.D., when half of China was overrun by the nomad Tartars and her orthodox Confucianism was challenged by the revival of metaphysical Taoism, which in turn was reinforced by the introduction of Buddhism into China. There was little direct contact but the effects of Indian upon Chinese culture were none the less enormous and have yet to be adequately appraised.

The second instance arose in the years following the end of the First World War, when China, though one of the victorious Allies, was nevertheless the victim of power politics, suffering the double scourge of internal misgovernment and external invasion, military as well as economic. At the beginning of the 20th century the Chinese people still looked up to Western civilization, at least in its scientific and political achievements, but the first World War brought them more horror of than admiration for modern science, and Western political systems seemed in practice unsuited to their needs.

While thus groping in the dark, they suddenly beheld a star rising in the traditional "Western Heaven" above the poverty-stricken country which had once been their source of inspiration but was now under the yoke of a foreign power. This star, the Mahatma, was regarded by many Chinese as the incarnation of Buddha, or at any rate as a Bodhisattva. China, though independent, was wallowing in the bloody pit of interminable civil war and could see no prospect of putting her own house in order, whereas India, under foreign rule, had at last found a spiritual leader to guide her towards resurrection and independence. The rise of Gandhi filled the Chinese with a profound sense of shame coupled with hope and admiration for China's suffering neighbour.

Their admiration was based on more than mere political reasoning.

Gandhi's "non-violence, direct action" is the application of his principle of *satyagraha* which literally means "insistence on truth." Apart from the etymology of the term, the two concepts seem at the first glance to be entirely unrelated. To the followers of Gandhi, as their conduct showed, "non-violence, direct action" covered a number of activities: notably non-co-operation with the then Government in India, boycott of British goods, refusal to pay taxes and almost any measures short of actual fighting. But *satyagraha*, as the Mahatma conceived it, is essentially a moral force which implies tolerance and love not only for one's compatriots but also for their opponents and the refusal to fight or to use any form of violence; a moral force which he believed could unite the heterogeneous masses of India on a common front and bring about the end of foreign rule.

The other activities of his followers were extraneous; not all of them had his approval; and from time to time he had to curb their excesses. His own weapons for enforcing *satyagraha* were fasting and prayer; to his opponents, these were a better manifestation of *satyagraha* than the much-dreaded non-co-operation; to his compatriots, they were a source of spiritual strength. To the Mahatma, truth was love and tolerance, and therefore non-violence; by his followers, provided they refrained from violence, any form of political activity was conceived to be in conformity with the principle of insistence on truth. At this point, a national religion was successfully merged and identified with the national movement of political aspiration. Is it not true that all religions, particularly Christianity, have sprung from movements of national aspiration, conditioned by the political situation of the nations concerned? The strength of the moral force required of the individual religious leader is invariably proportional to the degree of his compatriots' sufferings, which might be measured either by the strength of their oppressors or by the extent of other causes of disaster.

Now that Gandhi has successfully united the heterogeneous masses of India into one nation by his personality and has become a martyr himself and, thanks to the far-sighted policy of the British Government, India has won her independence, we can study, from a retrospective view, more clearly, objectively and disinterestedly, the underlying principles of Gandhi's philosophy of *satyagraha*, which combines "insistence on truth" with "non-violence." In so doing, the present writer, as a Chinese, is perhaps in a slightly advantageous position in being acquainted not only with the long history of the sufferings of the Chinese people, but also with the doctrines propounded by ancient Chinese sages under analogous circumstances. It is perhaps not altogether irrelevant, as a matter of academic interest, to review some

aspects of the striking affinity between the doctrine of the Indian Mahatma and that of the founder of Taoism.

I will, however, limit the scope of my investigation to the essentials of the main theories of the two sages without going into the details of the possibility of Lao-Tse's influence on Gandhi, which is a matter of speculation. Nor, will I endeavour to illustrate the similarities or dissimilarities between the Chinese and Indian trends of philosophy except that I must say that of all the different schools of indigenous Chinese thought, Taoism is in many ways the closest to Buddhism. Moreover, as most readers are already familiar with Gandhi's doctrine, I will rather try to explain Lao-Tse's theory than to compare it in detail with that of Gandhi.

It is hardly necessary to remind the reader that Lao-Tse was born (c. 604 B.C.) in a China where the "hundred schools of philosophy" flourished while the people were suffering from incessant civil wars between the various warring States. Lao-Tse was utterly disgusted with all war and was therefore, like Mo-Ti, his fellow-countryman, an exponent of pacifism. In the 81 chapters of his *Tao Tê Ching*, there are four (30, 31, 68, 69) devoted to denouncing war and other chapters deplore the use of "sharp weapons" (Chapters 53, 57) and of "fighting steeds" (Chapter 46). In the first place, Lao-Tse is quite sure that war can never stop war; it will only produce new wars.

He who advises the ruler with Tao (truth) will not propose to use arms as demonstration of strength to the world.

For arms are often boomerangs. (Ch. 30)

In the second place, war is the chief cause of destruction and calamity :—

Where the troops are, thorns and brambles grow.

After the raising of great armies, there will be famine and disaster. (*Ibid.*)

And he concludes in the next chapter that "good weapons are none the less ill-omened things; people may hate them."

Later on he defines the true fighter :—

He who is versed in charioteering is not militant.

He who is versed in warfare does not display his wrath. (*i. e.*, is not to be easily excited and does not take warfare light-heartedly). (Ch. 68)

Therefore if swords are crossed,

He who has genuine grievance will surely win. (Ch. 69)

He declares that

he who is proud of military success is one who enjoys murdering and therefore should never be allowed to have his way in this world. (Ch. 31)

In this connection, it can be said that Lao-Tse is always on the side of the weak and the lowly. Thus he proceeds to expound the theory that

the weak are the most powerful and the lowly are the richest. This statement is not mere quibbling; nor is it, as it is often supposed to be, recondite mysticism. He illustrates this theory by quite concrete and intelligible examples. Water, for instance, is the softest, the most pliable and therefore the weakest substance in the world, " yet it can overwhelm and undermine the strongest substance," *e.g.*, rocks and mountains. (Ch. 43)

But wherein lies the strength of this most pliable substance ? Lao-Tse does not say. There is, however, a well-known ancient Chinese proverb which says: " People are like water, which can support the boat but can also capsize it." The boat is of course the government, which is stronger than the individual or the people. So it is quite clear that the strength of the weak lies, in the case of water, in its magnitude and in the case of people in their multitude.

The example, which Lao-Tse gives to illustrate how the lowly are the richest is that of rivers and seas.

> The reason why rivers and seas are regarded as lords of the valleys is that they are lower than the valleys. (Ch. 66)

That is why they get more water than the valleys do. We should bear in mind that whenever Lao-Tse speaks of the strength of water, it always implies the multitude of the people. Such expressions as " people are like water " and " To stop the mouths (*i.e.*, opinion) of the people is worse than to stop the flowing of streams," had become too platitudinous in the Classical Period to merit repetition in the laconic verse of the *Tao Tê Ching*.

Lest the reader should fail to understand the metaphor of the strength of water, Lao-Tse sometimes uses " the infant " as another example of the weak and lowly. The infant is the most weak and defenceless being, yet he is always protected for the very reason of his being defenceless; and, on the other hand, the infant has more potential capacity of growing and strengthening himself than the adult.

With compassion for the people always in his mind, Lao-Tse develops the principle of Love.

> I have three treasures to offer: keep and regard them well. First, Love; second, Frugality; third, Refuse to take precedence of others. Only he who has love can be brave, only he who is frugal can be magnanimous, only he who refuses to lead will be the leader. Equipped with love, you will win in war; you will be strengthened in defence. Heaven will arm with love those whom It would save. (Ch. 67)

On the theme of frugality, Lao-Tse bases his theory on the premise that poverty of the people is the direct result of exploitation by those who are in power. Exploitation is against Heaven's way.

> Heaven takes away from those who have too much and gives to those that have not enough. But man's way is exactly the reverse. He takes away from those that have not enough and gives to those who already have too

much. Who can offer the "too much" he has to the world? He must be the one who grasps the truth. (Ch. 77)

Does this sound like Marxism or like *satyagraha?*

I trust that the reader can by now compare and appraise the striking affinities between the doctrine of the ancient Taoist and that of the modern Mahatma. Lao-Tse also advocates the principle of "Requiting resentment with kindness." (Ch. 63) Can there be any better interpretation of Gandhi's principle of tolerance than this, or *vice versa?*

To end this short article, I will quote a verse from the last chapter of the *Tao Tê Ching* with a story told by S. Goswami in a pamphlet entitled *Psychology of Gandhi.*

Tao Tê Ching :—

> The sage does not hoard,
> When he has offered what he has to others,
> He has more than before. (Ch. 81)

Goswami's story :—

Once his (Gandhi's) wife saved 300 rupees; Gandhi fasted for it and compelled his wife to give away the money and not to collect anything in the future.

Gandhi calls this practice "non-thieving"; Lao-Tse, "non-possessing."

WU SHIH-CHANG

CROSS-FERTILIZATION OF CULTURES

In the speech which Shri Vinoba Bhave gave at Warangal on May 29th, published in *Harijan* for September 22nd, he analyzed how on the soil of India the repeated meeting of diverse cultures had brought temporary difficulties but resulted in the ultimate enrichment of the composite culture of the Indian subcontinent. The meeting of the Aryans from the mountainous regions of the north with the Dravidians of the sea-lapped south was not unattended by conflict, but a gradual amalgamation of the more intellectual Aryans with the more devotional Dravidians took place, to the benefit of both groups.

Of special value is the tribute which Shri Vinoba paid to the Muslim contribution to Indian thought. Islam stressed the equality of men, which the Upanishads had proclaimed but which had been ignored as the caste system grew rigid. Before the Muslim soldier came, the Muslim saint (*fakir*) had wandered from Indian village to village with his message of the equality of men and the unity of God.

The European contact had been both bitter and sweet. India had been more prosperous than Europe when the Europeans came, and far ahead of Europe in science, industry and philosophy. But the West had introduced a new way of living and thinking. India had, however, continued to produce profoundly original teachers, thinkers and investigators, and a new compound culture would ultimately be produced.

The influence in the previous meetings of cultures upon Indian soil had been reciprocal and mutually beneficial. The influence of Indian thought upon the West has yet to bear its full fruit, but must do so in time to the enrichment of world culture.

BRITAIN'S WRITERS OF THE WORLD

[**Mr. Denys Val Baker's** editorship of the *Little Reviews Anthology*, 1948 and 1949, of *Writers of Today*, 1948, and of *The Cornish Review* has especially fitted him for this survey of the international sympathies and appeal of many of Britain's writers, especially of the younger group. He is himself a novelist and short-story writer, and world-minded. It is most encouraging for world peace and unity that so many of the writers in Britain, as well as in other war-ravaged countries of Europe, are showing awareness of the need for a united world. In another sense, as he also brings out by implication, all true art should promote world understanding, because in the measure of the artist's success in depicting the individual he presents that which is universal in its appeal.—ED.]

At a time when contacts between nations are growing ever closer, it is natural that writers of all countries should seek to stress this message in much of their work. The trend has been most pronounced among the writers of various European countries which suffered the most direct consequences of the recent war—France, Italy, Germany, Russia, Greece, Jugoslavia. An outstanding example has been Italy, a country whose peoples have experienced not only the ravages of military warfare but also all the confusion and chaos of differing governments, internal disorder, food shortage, refugee problems and so on. Out of all this has sprung a renaissance of Italian creative art, notably expressed in films by such beautiful works as *The Open City* and *Shoe Shine*, and in literature by the novels of such new writers as Alberto Moravia, author of *The Woman of Rome*.

In Britain, too, the universality of the last war's experiences has impressed itself on the people's minds, and has shaped the themes of some of our best writers. Among the older writers this ability to deal with human problems from an international aspect is brilliantly displayed by such as Graham Greene, Somerset Maugham and the late George Orwell—to pick three quite differing exponents. Greene's characters have appropriately been described as inhabitants of "Greeneland"—for invariably his books contain characters of many different nationalities, presented as all belonging to the one universe, the spiritual world. Whether or not the reader shares the author's Roman Catholic faith, he is made to feel the essential link of human suffering that binds us all, whatever our nationality. Maugham, the most cosmopolitan of British writers, paints the picture and leaves the reader to moralize—but his painting is so fine and so detailed, so subtle and so cruelly truthful, that his best books attain a universality of their own. Orwell was a more strongly British type of

writer than Maugham or Greene, a pamphleteer turned novelist, a writer in the tradition of Defoe and Fielding and Dickens—a man burning with the reformer's zeal, and equipped with the satirist's rare gift. But, unlike his predecessors, Orwell was politically conscious, internationally minded. He had had first-hand experience of working-class hunger—and hunger is international—as well as of civil war in Spain, imperial tyranny in Italy and political intrigue in Britain. In his books, *Animal Farm* and *1984*, he gives a terrifying picture of what sort of world awaits us if we do not put aside narrow nationalism for the sake of a united internationalism.

This internationalism emerges strongly in the work of some of the outstanding younger British writers, those men and women from among whom must develop the Maughams, the Greenes and the Orwells of the latter part of this eventful 20th century. In its most direct form it is expressed very well in the novels and essays of Alex Comfort who, like Maugham before him, combines the hard work of the medical profession with a prolific literary output. Comfort's feeling is for the individual man and woman, oppressed by the weight of the world's tyrannical political dictatorships, no matter of what origination. In his writing he constantly sets up the need for human values and integrity as opposed to political tactics and economic briberies. Comfort has a passion for scientific accuracy of description which, when carried to excess, sometimes leaves the reader exhausted—a wealth of powerful images overwhelming one another and blurring the desired effect. But beneath it all there burns a concern for humanity that is truly beyond frontiers.

Rex Warner is another young British writer whose work has a strong international flavour, but this is not so pronounced in any message as in its technical form. A one-time lecturer at Athens University, Warner is steeped in the Greek tradition of allegory and many of his novels—*The Aerodrome, The Professor, The Wild Goose Chase*—are presented in allegory form, wrapped up in the general appearance of contemporary realism. Perhaps for this reason his work requires a special effort from the reader; it also sometimes appears to lack the colour and warmth of human passion but it is beautiful and polished writing of a nature that must make itself felt wherever it is read.

The influence of allegory, and notably of Franz Kafka, has also been noticeable in the work of William Sansom—but it has been neither a limiting nor a lasting influence. Sansom does not adhere to technical conventions so much as Warner, and in general is a much more exciting writer—for those who appreciate his writing. I make this proviso deliberately, because Sansom relies very greatly on descriptive rather than narrative writing, and this can seem heavy going to readers who find

dialogue the easiest reading. Thus, Sansom will write a whole short story about the actual experience of a single kiss by a woman—or, to take one of his best-known war-time stories, about the moment of a bombed wall collapsing upon a fireman. Always, Sansom is questing and questioning. He begins a short story :—

> Although Broome had lived in this house for nearly fifteen years, it is to be doubted whether he ever saw it. Similarly, did Broome ever see his wife ?

And at once the reader follows, with Sansom, along the line of the question—the curious finger penetrating deep and deeper, uncovering layer after layer, revealing and revealing, yet never reaching finality. It is an exciting sort of writing, not very common to British writers, and Sansom deserves study by discerning readers of other countries.

The internationalism of the younger British writers is not necessarily reflected directly, as in the writers so far mentioned. It is implied very strongly in work that at first sight may seem almost parochial, that of the regional writers—Welsh, Irish and Scottish. It is indeed a fact that the largest proportion of the best writing in Britain today comes from this source. Rhys Davies and Gwyn Jones, Fred Urquhart and Hugh MacDiarmid, Frank O'Connor and Mary Lavin—these names are nationally and internationally known, though their owners concentrate their creative faculties upon writing of confined localities, perhaps even of the people of a single village. It is of course, the same the world over. Tolstoy and Chekhov, Maupassant and Balzac—the kernel of their best work was the creation of characters out of their own familiar backgrounds.

So in Britain today, the most human and fundamental reflection of the British way of life is to be found in such literature as the slyly humorous Welsh stories of Rhys Davies, the brilliant Scottish dialect tales of Fred Urquhart, the poetic interpretations of Irish village life created by Frank O'Connor. These writers, like Thomas Hardy before them, seek to concentrate upon the narrowest circle of everyday life—the village, the row of tenement houses, the shop, the church ; a miner's outing, communal clothes-washing, a wedding party. It is their, and our, reward that out of this intensity their writing emerges into something beyond its confins of subject. The people they write about are not just the humble, unimpressive inhabitants of a village or a street but something more than that, symbols of all the inhabitants of all the villages and streets of this single, all-embracing world of ours.

There are many other British writers whose work is of the highest quality and contributes to the international scene—the playwrights Ronald Duncan and Christopher Fry, such critics as V. S. Pritchett, Walter Allen, Henry Read, new and promising young novelists like Howard Winston Clewes, Jack

Clemo, P. H. Newby, Elizabeth Lake, Gwyn Thomas, short-story writers such as Diana Gardner, Angus Wilson, A. L. Barker, Tom Hopkinson, poets of the stature of Dylan Thomas, C. Day Lewis, David Gascoyne, George Barker, Vernon Watkins, Ronald Bottrall, Terence Tiller, John Heath Stubbs, Hamish Henderson. It is impossible to do more than catalogue some of the names in the space of a short article. But I should like to stress, in concluding, that today the younger British writers are as much aware of the need for a united world as their contemporaries in other countries. This awareness colours much of their work and will, I believe, give a new impetus to British writing of the future.

DENYS VAL BAKER

HINDI AND ENGLISH

The ultimate substitution of Hindi for English as India's official language is required under the Constitution which went into effect last year. For several reasons, however, it seems highly advisable that full advantage be taken of the 15-year lease of life allowed to English, at present the language of inter-provincial as of international intercourse, a language so long domiciled in India as to have become, to all intents and purposes, naturalized.

The resistance to the imposition of Hindi has been most vocal in South India, where English has become thoroughly established as the language of cultural interchange and where a working knowledge of it is common among the urban population generally, whereas Hindi is understood by relatively few. *The Hindu* of Madras, commenting editorially on August 29th on the legislation proposed in Bombay whereby the State Government might declare as soon as possible that Hindi only shall be the language of the Legislature and of correspondence on the higher administrative level, commends the decision to circulate the Bill for six months. The Editor hopes for a drastic change in its provisions before it is passed.

Not only will it take time to educate all legislators and administrators in the language, to say nothing of those with whom the latter deal, but it remains, it declares, for Hindi to develop a satisfactory scientific nomenclature and a more adequate literature. It would not substitute even the regional languages for English in schools and colleges until they have developed a competent scientific and other vocabulary and he remarks, we think wisely :—

> ...it will be short-sighted folly to thrust Hindi into our educational system merely to enjoy the sentimental pleasure of displacing a foreign language....
>
> After all, in English, we have, owing to historical circumstances, ready to hand a lively and flexible language with a great literature, which is now spoken by a large section of the human race. There will be little harm and great benefit to us in continuing to use it whenever it is necessary to do so.

THE PRESENT CRISIS IN PSYCHOLOGY

[The thoughtful essay by **Dr. J. R. Smythies, M. B., B. Ch.**, which we publish here, was read and considered at a Discussion Meeting of The Indian Institute of Culture, Basavangudi, Bangalore, on June 28th, 1951, under the chairmanship of Dr. M. V. Govindaswamy. The "crisis in psychology" to which it refers is, of course, that precipitated by the recently adduced scientific proofs of extra-sensory perception. The phenomena associated with that type of perception which is independent of the physical senses make untenable the still scientifically orthodox concept of man as a physico-chemical mechanism and of the mind as "the way the brain works." The alternative theory which Dr. Smythies offers, of a psychic intermediary between brain and Soul, is, as he mentions, closer to the constitution of man as presented in modern Theosophy, as it is also to the ancient psychology of the Orient, than to the materialistic and mechanical theories of the speculative philosophers of recent centuries.—ED.]

The present crisis in psychology has arisen owing to the results of certain experiments which have been carried out over the last 15 years or so. I refer to the findings in the new science of para-psychology. This is concerned with the study, by means of rigidly controlled techniques, of such things as telepathy, clairvoyance and precognition. It was the achievement of Prof. J. B. Rhine of Duke University in America to devise and carry out experiments which reduced the study of these phenomena to the disciplines of natural science. After 15 years' work by Rhine and others in America, and Soal, Thouless and others in England, we are, as scientists, in a position to say this :—

It has been proved beyond all reasonable doubt that man has these powers of extra-sensory perception. We have shown by careful and repeated experiments that the mind can abstract information from the physical world without using any of the five senses. These facts have thrown the scientific world into consternation. To explain why this is so entails going over the theory most generally held by scientists as to the nature of the mind and its relation to the brain.

It is simply this : The mind bears the same relation to the brain as the digestion does to the viscera—it is how the brain works—no more and no less. This idea was first put forward by Democritus in ancient Greece, and again by Hobbes in the 17th century, and by T. H. Huxley in the 19th. It is the starting-point for most of those scientists who are examining and experimenting with the brain. The theory is really very simple. Human beings are supposed to be merely complex physico-chemical mechanisms. This is the orthodox scientific opinion today. It is, of course, completely wrong. These scientists have been largely

misdirecting their energies. Instead of trying to tell us that we are merely ingenious machines, they should have been looking for the evidence which shows us something of what the soul is, and how it controls the brain.

Many scientists, brought up in their dogma of materialism, have found it most difficult to accept the results of these experiments in parapsychology. Listen to what one of them—A. M. Turing—had to say in a recent article in *Mind* on "Computing Machinery and Intelligence"—

> These phenomena seem to deny all our usual scientific ideas. How we should like to discredit them! But unfortunately the statistical evidence, at least for telepathy, is overwhelming. It is very difficult to rearrange one's ideas to fit these new facts in. The idea that our bodies move simply according to the known laws of physics, together with some others not yet discovered but somewhat similar, would be one of the first to go.

These experiments show quite clearly that the brain has another function beyond that of a calculating machine, and that is to keep contact with the soul. We must reject the present widely held concept that the psyche is merely the complex and determining electronic function of the brain, and examine again, as scientists, the concept which men of sensibility have always supported, that the psyche is in some way independent of the brain and may be capable of immortality. This other idea is usually associated with the idea of the psyche as an immaterial spirit or ghost. But I want to suggest to you something quite different from both these ideas, which I believe to be the actual nature of the psyche. It corresponds fairly closely, I think, to the Theosophical theories.

The best approach is the historical one and I shall go back to mediæval times, when the soul was believed in by all scientists. I shall trace its history since then and suggest where science has gone wrong to have got into its present soulless state.

Man, in the Middle Ages, consisted of a body, a mind and a spirit. The spirit moved the body through the mind and owned both. The exact nature, or even any idea at all, of how this was done remained a mystery. This information, it was alleged, had been granted to man by a special revelation from God.

One aspect of the progress of psychology since then has been the attempt by man to find in his experience or reason some more concrete basis for this view than faith alone. We can follow this process from the Middle Ages up to today—and as a start I should like to remind you of the prevailing world-view in the Middle Ages. Its central theme was this, as put by Professor Burtt in *The Metaphysical Foundations of Modern Science*:—

> For the Middle Ages man was in every sense the centre of the universe. The whole world of nature was believed to be teleologically subordinate to him

and his eternal destiny. Toward this conviction the two great movements which had become united in the mediæval synthesis, Greek philosophy and Judeo-Christian theology, had irresistibly led. The prevailing world-view of the period was marked by a deep and persistent assurance that man, with his hopes and ideals, was the all-important, even controlling fact in the Universe....(p. 4)

The earth was flat, a vast and immeasurable object. The rain fell for the express purpose of watering man's crops, the lightning to punish evil-doers. The sun and the stars circled round in the inverted bowl of the sky for man's enjoyment, instruction and use. Beyond the black bowl reigned God, a parochial father-figure, with his hosts of angels.

The soul was more important than the body, and kindly, reasonable and God-fearing men felt obliged to burn and torture those accused of the most deadly sin of heresy, (deadly, of course, for the future fate of the soul of the accused).

This pleasant and cosy picture of the universe was destroyed by Copernicus, Kepler and, above all, Galileo. The two former showed that in fact the earth went round the sun, and was a very small and insignificant place indeed. Galileo conceived the, for that time, stupendous idea of the universe functioning as a great self-contained mathematical machine according to certain rules called the Laws of Nature. Man was divorced from his leading rôle in the great cosmic drama, as described by Dante and Milton, and pushed into the wings; he dwindled into an accidental and quite unimportant by-product of the great machine. Man's eyes in general ceased to be turned inwardly into the soul and with telescopes, spectroscopes and microscopes he explored the nature of the Great Machine. There was never any doubt at that time that God had actually made the machine, but man's place in it became a matter for some speculation. It became necessary to account for the soul and for man's unassailable conviction that he felt something within him that knew itself to exist.

Into this breach stepped the great master of 17th century mathematics, Descartes, who exclaiming loudly and wrongly "*Cogito ergo sum*"—presented his famous dualism, which was supposed to represent, in the terms of the new science, the age-old dualism of body and soul. If, however, we examine Cartesian dualism we find that it is nothing of the sort. It lies merely between one aspect of experience and another. The theory is unworkable because of the erroneous way by which he had arrived at it.

Galileo, recognizing the treacherous nature of human sense-data, had decreed that the primary qualities—those aspects of our conscious experience which can actually be measured—were all-important, and that the other qualities, all the rest, were secondary. Descartes identified

wrongly those aspects of experience which are measurable with the physical reality for ever unknown to us; and those not so measurable he identified with the spirit. The essential point is that physical reality was supposed to be extended in space and time, and the spirit unextended. This property of extension is most important. It means that we may measure the thing we are talking about against our four dimensions of space and time, and obtain a reading of some sort. Forced to place the spirit somewhere, he put it in a convenient-looking place—the pineal gland.

Descartes actually asserted in so many words that "the mind has no relation to extension or dimensions" and that "we cannot conceive of the space it occupies," and yet he was forced to admit, by common observation, that "it is really joined to the whole body, and we cannot say that it exists in any one of its parts to the exclusion of the others."

To Hobbes and Henry More, Descartes' contemporary English philosophers, it was literally inconceivable that anything could exist without extension. If you try to imagine such a body, all you can conjure up for your trouble is a single and utterly useless geometrical point. How could the whole mind, as we know it, exercise itself in a geometrical point? Hobbes, being a practical man, abolished the spirit, and mind became precisely the physical activity of the brain. My consciousness and myself became mere functions of the internal co-ordination of the machine. His view was not very popular at the time, being deemed blasphemous, but it is very popular today, after its revival by T. H. Huxley in the Mid-Victorian era.

Men are, in short, like frogs and beetles, physico-chemical mechanisms, our bodies move according to the laws of physics, and all ideas of soul and spirit are a most regrettable lapse into superstition. Henry More, the Cambridge Platonist, suggested a sort of fourth dimension for the soul to exist in. Burtt comments on it:—

> More, however, secured no support amongst intelligent people for his attempt to assign a possible extension of the soul beyond the limits of the human body.

But both these competing theories were at that time largely ignored and Newton, accepting like most others the Cartesian dualism, placed the soul in a particular part of the brain, called, for that reason, the sensorium. Newton said:—

> The images only, carried through the organs of sense into our little sensoriums, are there seen and beheld by that which in us perceives and thinks.

As Burtt puts it:—

> In Newton, the Cartesian metaphysics, ambiguously interpreted and stripped of its distinctive claim for serious philosophical consideration, finally overthrew Aristotleanism, and became the predominant world-view of modern times.

And in this position, for all intents and purposes, we are stuck today. For the next 300 years the problem was forgotten. Men of science turned their minds to other things; there was a tremendous world outside to discover—new lands to conquer and settle, machines to invent, animals to study. The great sciences of chemistry, physics, biology, astronomy and all the others took tremendous strides, while psychology remained in the hands of ruminative philosophers arguing fiercely in University cloisters, otherwise utterly neglected. You either accepted the Hobbesian view, as did a few bold free thinkers, in which case there is no true psychology as distinct from the neuro-physiology and biophysics and biomathematics of the fore- and mid-brains, or you accepted the Cartesian dualism, hallowed by the great name of Newton, and thought no more about it, for there was no incentive to do so. The powerful religious forces of that time were thankful to have retrieved something from the wreck caused by Galileo, and their learned theological arguments could as well be based on Descartes' conception of the soul as on any other; while from the scientific aspect the problem becomes important only when you are considering what may be happening in the enormously complicated mechanism of the brain, which field of study was a long way off at that time.

Psychology was in fact moribund. It was high noon for speculative philosophy. Man attempted to solve the riddle of the universe by the exercise of pure reason. A galaxy of great minds—Kant, Spinoza, Nietzsche, Hegel and the rest—wrestled with the problem, and every conceivable scheme of philosophy was produced. It is now evident that they one and all failed in their main task. The only result of their labour today is a horrid brood of political parties based on some of the wilder and more unbalanced of these men—Nietzsche, the ancestor of National Socialism, and Marx, to mention two. The opinion of our generation was summed up, rather unkindly, by Aldous Huxley, who said that the pure reason of the philosophers seemed no more able to solve the cosmic problems than the cow's pure instinct.

In science, Victorian Materialism became more and more aggressive and the new doctrine of evolution showed that many of the cherished beliefs of the Church were no more than primitive superstition. From time to time people returned to the problem of the soul, still lurking rather uneasily in its corner of the brain. A great surgeon was moved to exclaim rather pettishly, "I have dissected the whole brain and I have not discovered the soul." The dichotomy in human belief became complete and the two streams followed quite different channels. It seemed clear to men of science that the only factor keeping the soul in the brain was the now severely damaged authority of the Church. The pale ghost faded completely

away.

But in this hard bed-rock of Materialism, psychology suddenly came again to life. The impetus oddly enough came from medicine. In the great hospital of the Salpêtrière in Paris a neurologist, Charcot, became interested in the large number of hysterical patients attending his clinic. The hunters of the psyche set out on a new path and it became a clinical problem. Since most of the practitioners of the new branch of medicine were trained as neurologists, they felt sure that the principles of reflex action, to which they were well accustomed, could be made to fit all problems of the psyche.

The great body of scientific and medical men concerned with the problem set off on this path with great practical success. Freud discovered some of the psychological mechanisms and tried to reduce psychology to sexology. The psyche turned into a battle ground of anthropomorphic forces. The hunters went underground and started rummaging about in the cellars of the human mind. They found a lot of strange things there, but I do not think the psyche was amongst them. Adolf Meyer went further and said that psychology should be regarded as a branch of biology. Professor Watson and his Behaviourists went further still. Using the methods and the techniques of the now triumphant physical sciences all tried very hard to fit Galileo's poor ghost into the machine itself. Today we have seen this process extend to electronics and cybernetics. The belief that our bodies move simply according to the known laws of physics, together with a few not yet discovered but similar, is today scientific orthodoxy. It has led to such great advances as insulin, etc., and all the physical methods of treatment in psychiatry, but it has destroyed the soul, and consequently has made psychotherapy rather difficult and religion almost impossible.

Some hunters did not keep to the main road. In Jung, who declared that the scientific method was not enough, psychology shades off into mysticism. William McDougall and Henri Bergson also felt there was something wrong with this story; apparently so does Sherrington, who said recently:—

> The physical basis of mind encroaches more and more upon the study of mind, but there remain mental events which seem to lie beyond any physiology of the brain.

And surely it is the business of psychologists to determine in what manner and to what extent consciousness, for that is what Sherrington is talking about, lies beyond physiology, and, indeed, what "beyond" means. And this is where para-psychology is of such fundamental importance, for it contains a large body of undeniable facts which cannot be fitted into the current theories of science. This can mean only one thing—these theories are *wrong*. The entire picture science presents to us of the nature of the

universe and our place in it is based upon a series of fundamental misconceptions.

I suggest that we return to Henry More in the 17th century and see if anyone followed up his suggestion that we should use a new dimension with which to describe the activities of the soul. We have to wait a long time. Sir James Jeans wondered if there might not be realities in higher-dimensional space, and suggested that consciousness might lie *outside* the physical universe but he never connected the two ideas. In recent years J. W. Dunne produced his theory of Serialism to account for some precognitive dreams that had startled him. He suggested that time had not just one dimension, but consisted of a serial regress, which was suggested to him by the serial regress present in consciousness. His theory is not workable, but he did suggest that the solution to the problem of the mind was connected in some way with higher-dimensional space.

It is impossible to imagine anything existing in a mathematical point. It is just as impossible to imagine anything existing in a line, a plane, or an instantaneous cube, because we are accustomed to seeing things as three-dimensional bodies existing in time.

So, if we are to follow up Henry More's idea, to be any better off than before we must postulate three extra dimensions of space while keeping our same dimension of time.

If we now correlate this idea with higher-dimensional geometry we may locate the psyche in higher-dimensional space. The universe has seven dimensions and not four. It has the three space dimensions of the physical world, and also three space dimensions for the psychical world. The psyche is partly an organized material mechanism lying in higher-dimensional space and reacting with the brain at a dimensional interface. Its function is to transform the electrical patterns of the brain into sense-data, presented in the familiar manner to the Self. The Self controls this mechanism and through it the brain and so orders its thoughts and actions. The brain is, as it were, a telephone exchange and the subscribers, our souls, lie in higher-dimensional space.

This psychical mechanism corresponds to that part of the human psyche which, according to Theosophical teachings, becomes a sort of empty shell after death and the Self corresponds to the immortal spirit. We experience in our consciousness, not our brain, but the interior of our psychical mechanism. Consciousness is an occult quality, not because it does not really exist, but because it lies on the farther side of a dimensional interface. It presents to our understanding a problem similar to that which a solid object would to the scientist of Flatland. Physics has borrowed the dimensions of consciousness, which belong to psychology, for its own, and psychology, reduced to a geometrical point, has languished.

Higher-dimensional space corresponds to Purgatory, to the Bardo of the Tibetans, and the Rupaloka of Theosophical teachings. We may now better understand Jacob Boehme, the 16th-century mystic, who, when asked "Where does the soul go after death?" replied "There is no need for it go anywhere."

Your consciousness is a function of your soul. Your sense data are determined, via the psychical mechanism and the brain, by the physical world. Your thoughts and your will are determined by yourself. What you have probably regarded all your life as your body, *e.g.*, your body-image in consciousness, is really a part of your soul which merely mirrors the real physical body.

Science has not been able to find the soul in the past merely because it has looked in the wrong places.

J. R. SMYTHIES

NOT "GEOGRAPHIC DESTINY" BUT "HUMAN DESTINY"

Under the title, "The Provincialism of East and West," Mr. Norman Cousins protests in his *Saturday Review of Literature* for August 4th against the prattle of "Western man" and "Eastern man," as though either were a simple type. He shows not only the vast diversity of cultures, races and political thinking in the West as well as in the East, but points to the large contribution which the cultures of one part of the world have made to the other—the impact of Aristotle upon Persia, the Confucian influence upon the Physiocrats, prominent among the makers of the French Revolution, etc.

He finds Westerners the greater offenders in equating difference from themselves with inferiority; though Eastern provincials generalize about Western materialism and impulsiveness they have abstained from endowing Eastern man "with a special claim on human destiny."

Pointing out the divergence of the determined man of action esteemed in the modern West from the gentle Christ of the Gospels, Mr. Cousins specifically repudiates the suggestion that Christian civilization is synonymous with Western man, pointing to the countless millions of *practising* Christians in India, who know nothing of Christian theology.

> They are the poor and the meek and the merciful and the pure in heart. They regard life as sacred and will not harm it in any of its forms. They practise renunciation. They believe in non-violence and they worship the memory of a human being who perhaps has come closer to enacting Christianity than anyone in modern history.

Mr. Cousins's insistence on universal values and his rejection of the popular "East" and "West" compartmentalization are salutary and timely.

LET THE LEADERS REMEMBER !

[Original thinking is today as rare as it is always stimulating. **Shri J. M. Ganguli,** whose challenging essay we publish here, has shared with our readers from time to time the fruit of his independent thought on a variety of subjects, measuring *what is* by his concept of *what ought to be.* It seems necessary that men take counsel together and share their views in a spirit of give and take, but how different would be the counsel which each would have to offer if all brought to the counsel table the results of individual, quiet thought in the light of eternal values !—ED.]

In an undecided moment and when in indifferent mood I am sometimes drawn into a public function—inside a closed pandal, under the blaze of distressing lights, in the midst of awful smoke fumes, where amplifiers bring shrill human voices from the distant platform, and a mass of unthinking, stiffly-dressed, tightly-packed human figures gaze at a raised dais, ease back at intervals and off and on produce a thunder of clapping, which pulls one's wandering thoughts back to the stern realities of one's position.

Here there are ministers; statesmen; high officials; educationists; social dignitaries; students; ladies, young and old; party-whips; journalists and who not! Verily the cream of society is present, which makes me the more uncomfortable because of my instinctive sense of being out of place.

And because of my sense of awkwardness in an association into which I do not fit, I cannot concentrate, and so I cannot closely follow the speaker on the dais. Nor can I keep up my interest in the subject of the speech or in the rather confused arguments now and then jerked out by the speaker.

Different speakers, one after another, appear and speak with different voices, different accents and different postures; but generally, each in his own way, they follow the same theme, keeping themselves in alignment with the stand taken by their predecessors. There appears to be, however, less of cool reasoning and unprejudiced clear vision than of appeal to mass sentiment in the speeches. Words and phrases flow out smoothly and even rhetorically, but they are closely knit and wound round the same point. There is no broadening out of ideas, no stretching out of the imagination. The whole thing is a laboured effort to propagate a preconceived, pre-planned policy of a certain group of people wanting to influence others and win public support. I could hardly help feeling that such a forcing on the public of a party policy could not be good for any one. The speakers were knowingly blinding themselves to other light

and were also committing the sinful wrong of directing the mass mind into a narrow groove, without letting the people come out under the white light of broad knowledge.

That is the worst of the modern ways of culture propaganda. It tramps over other fields, callously disregardful of their seeds, shoots and even standing crops, merely to show off to advantage a particular idea, a policy, a way of life, or a system of national organization, and to hold up to ridicule everything else. And such propaganda or idea propagation is carried on so subtly and skillfully that its infectious penetration into a simple and unthinking mind is hardly perceived till the mind is darkly clouded and overwhelmed by it. Man's individuality is thus killed. Partisanship, with all its faults and weaknesses, automatically follows, and men are drawn into regimented groups which unthinkingly move and act in a certain way and which are pettily jealous of others.

Every man is an individual unit, distinct from others in several ways, in spite of the many common characteristics which make us herd them all together in that species called mankind. In the wide universe there is easy accommodation for all; and there is no need for crowding, overlapping, displacing or obstructing another. Each little creature has its foothold on the huge revolving wheel of evolution. It is a mad thing to try to displace it, as thereby it is merely jostled into a confusion that brings to it suspense, unsteadiness and misery. Each creature of a great Creator has its destiny carved out by Him and is under His supervision as it moves towards its mysterious though purposeful destination. Deep in each man's heart there is that undefinable, subtle consciousness, call it conscience or intuition if you like, which gives him a strange impulse when the ways of progress and action look jammed and a flash of light when the sky appears darkly overcast. It is the artificial human operations—cutting and dissecting, pushing and dragging—which lead to evil; and much of the present-day world confusion is traceable to them.

The baby comes into the world from an ethereal realm, but before it has opened its eyes to survey and realize its fresh start in life it is made to shiver under baptismal water sprinkled on it by a zealous priest, who wants to claim it for his Order, even though he has not the eyes to see in it the Image of the One in whose name he rushes to claim it. The child is then placed on a table and various operations on him start from then. When he is only feeling and trying his limbs and looking around softly, delicately and wonderingly, he is put into a school, where a *trained* teacher *trains* and teaches him without a differentiating between him and another, lacking as he does the ability to understand the child, his sensibilities and susceptibilities. From all sides the blossoming of the flower in him

is cramped and forcibly meddled with. Thus he grows up and comes of age, having learnt only to look through glasses fixed on his nose by others and to assess things and their values according to tables taught him all those years.

And then the clever and ambitious party people come to recruit him into their fold, some preaching one ideology, some another. And, having seldom had scope or chance for thinking and judging independently, he is easily attracted into a procession, and is submerged in the moving mass, shouting a slogan or carrying a banner, as the crowd leader directs.

That is Democracy, we are told. "I stand on public support," shouts the leader. "The will of the people I follow and carry out." But how surprising that we believe him! The will of the people is generated, manufactured and patterned under the chiseling and hammering of befooling propaganda. The public have mostly become incapable of thinking, and so they flock to meetings and functions to attune themselves to a current song, which they applaud and to the music of which they dance. And, what is worse, when they meet another party with different music they create discord. "Ours is sweeter and better, and we must control the orchestra." Thus they shout and quarrel and fight. Party leadership, party power and party rule, with all their harmful potentialities, follow; and these are calculated on by the interested individuals and groups who are behind such shows and propaganda functions.

When I come out of the heat and glare inside such a function, and ease myself down on a quiet green turf, stretching out my aching legs and turning my strained eyes up to the vast, soothing blue of the sky, my reflections turn on the activities of the leaders who do the speaking from the dais, and I deeply wonder if the thought never enters their minds that perhaps they would have done themselves greater justice by withdrawing from such activities and giving themselves rest and repose, in which their talents might better develop. Rush and roar and constant hubbub cannot be conducive to the development and opening out of the fineness that may be in them. For concentration of thinking, for deep observation, for broad perspective, for penetrating insight, for unprejudiced appraisal of values, and even for developing a disinterested outlook and wide human love and sympathies, quietness and solitude are as essential as is the untramped wilderness for the profusion of Nature's beauty. How stunted in growth they become and remain—these poor, unthinking leaders! And what a pity that they delude themselves into thinking that they are doing good to others by their service. They show more vanity than wisdom when thus they think and act.

To do service to others one must know oneself well, and must well understand the implications of the

service to be rendered. For such understanding, the saints and sages of old time retreated into caves and mountain fastnesses to concentrate on themselves and on this great Creation, so as to see how the parts —the units and the individuals— played and interacted upon each other. And the more they meditated the more their vanity and spirit of self-assertion disappeared, and the less vigorous, physically and vocally, they became. "What could the tiny thing that I am do to another, when I am moving just like another, with all others, on the same plane?" That revealing thought strikes us with new significance and halts us in our dash and in our public pursuits, checks our blind assertiveness and modifies and moderates our notions, our prejudices and our stubbornness.

Indeed, if those leaders would give themselves a chance to turn and look inwards by retiring even occasionally into quiet seclusion to plume their feathers, as birds do after a storm or a flight, an unseen, infinite vista would open out before their eyes, which would give them an impulse altogether different from party forming, propaganda making or power grabbing—the vista of a wonderful, infinite realm where peace dwells and contentment reigns. Indeed, if we would only learn to leave others to themselves, as a true connoisseur leaves a flower to blossom and spread its fragrance in the garden, never thinking of plucking it and putting it in his bag, there would be more peace, harmony and beauty than there is now.

Let the leaders and the party-makers, if they feel that they have to give their goodness and their wisdom to others, remember that they do not have to push and pull and run about for that purpose. A flower stays on its slender stem and its fragrance spreads far and wide; and so the wisdom of man also spreads out and benefits others without his engaging in a propaganda campaign. Wisdom does not keep company with vanity and assertiveness, which give the impetus to propaganda. It does not thrust itself on another, but only smiles in its own meditation. And when it grasps another's hand it does not squeeze or press it, but only gives the warmth of love and fellowship, the imparting of which warmth accomplishes infinitely more and better results than table-thumping and loud-speaking in a meeting or the elaborate preparations and decorations at a function.

Those who flock to such functions are indeed as much to be pitied as those who conduct them, for they all do their true selves wrong by wasting time and energy there; by thus engaging in childish trivialities they miss the greater significances of life and the world.

J. M. GANGULI

THE FEAR OF BEING RIDICULOUS

[The thoughtful English novelist and writer of revealing short stories, **Mr. Claude Houghton,** here brings his unusual insight into human nature to bear upon the very common dread of ridicule, the most cruel of weapons.—ED.]

The emphasis with which most people assert that they "don't care what others think" makes one wonder whether the extent to which human behaviour is conditioned by the fear of seeming ridiculous has ever been fully recognized.

This fear is so general that it is seldom admitted as a fear, yet every man with any self-knowledge knows that he has a ridiculous aspect—and usually takes elaborate precautions to hide it from others. He *does* care what others think; he would rather be feared than laughed at; he would rather seem an ogre than a clown. At the other extreme, there is the contortionist act performed by one who knows that others find him ridiculous, and who cannot evolve a technique to mask his absurdity. He deliberately becomes a buffoon. He parades what he cannot hide, in the pathetic hope that he will seem less ridiculous if he flaunts his fatuity. The laughter he consciously invites may hurt less than the laughter he involuntarily evokes.

But the paradoxical fact is that the aspect of a man which he fears others will find ridiculous probably does not seem in the least ridiculous to him. On the contrary, he may regard it as an inalienable part of himself, an inevitable idiosyncrasy, and he is consequently unlikely to be ashamed of it. It may even be precious—it may be the child in him which has, miraculously, survived. But—others! What about others? If they were to see this aspect of him, they might laugh—and, for some cowardly reason, he would regard their laughter as a major calamity.

This really is extremely odd, because, presumably, to the Creator, everything about us, except possibly the child-like aspect, if it survives, is—at the best—ridiculous. In fact, the only non-ridiculous persons are the completely "grown-up," the logically consistent—the frigid formalists—and they are usually horrors. But most of us are much more concerned with what others think than we are with what the Creator knows.

Many readers will remember H. G. Wells's short story, "The Vision of Judgment," which makes it clear, in a most masterly manner, that the fear of seeming ridiculous, which haunts us in this world, pursues us into the next.

It is the Day of Judgment.

A trumpet sounds.

The dead shoot out of their graves.

("There's Darwin! *He'll* catch it.")

Then, one after another, every human being stands on God's hand.

One of them boasts of his iniquities—glories in his infamies—but, eventually, God turns to the Recording Angel and asks :—

" *Did* he do all this ? "

" In a way," says the Recording Angel carelessly.

Then the Recording Angel relates all the *ridiculous* things the man had done during his life, until—unable to bear this revelation of his littleness—the man hides himself in God's sleeve.

One after another, every human being is compelled to hide himself in God's sleeve.

Then God says to them all :—

" Now that you understand me and each other a little better...try again. "

He shakes them all out of His sleeve upon the planet He has given them to live upon—the planet that whirls about green Sirius for a sun.

Wells's story also illustrates how deeply rooted is the fear of seeming ridiculous in pedestal people—people who have an idealized conception of themselves which they want others to regard as reality. The tension must be terrific—so terrific that, if the pose is held long enough, it will produce physical disease. These buttoned-up people with their rigid features, calculated gestures, thin voices, accusative eyes and aura of spiritual superiority—dread the possibility that something verging on the ridiculous might be discerned behind their pseudo-dignity. And rightly dread it. After all, most of us stake only a little on our pretensions, but pedestal people stake everything on theirs. Our pretensions have not taken us a great distance from humanity—but pedestal people are remote in frozen isolation. They might not be able to find their way back.

It must not be inferred, however, that the fear of being ridiculous is operative exclusively in pedestal people. It creates problems too for those whose highest ideal is to be classed as normal—and, notably, one intricate problem, for which an ingenious solution has been found.

For some reason which is far from obvious, it is commonly believed that the vast majority of people sooner or later " fall in love. " There seems to be no doubt whatever about that, and few are perturbed by the question why, if this is so, humanity as a whole presents a somewhat loveless spectacle. Possibly the answer is that, although many *fall* in love, few *rise* to love—but those who wish to be regarded as normal are not concerned with subtleties of that kind.

Nevertheless, they have a problem. Most people fall in love—and lovers are ridiculous. The problem is a serious one because, if it is not solved, hosts of normal people must, sooner or later, appear ridiculous. So a simple solution has been evolved : Lovers are ridiculous, but it is not ridiculous to be ridiculous if you are in love.

Much the same " rule " applies to women's fashions. However absurd they may be, it is essential that they

should be adopted by the majority. Those who do not instantly fall into line automatically become ridiculous. It is permissible to rock with laughter at the fashions of 20 years ago, but the fashion of today is sacrosanct—until the back-room-boys evolve a new one.

Laughter—or, rather, what is regarded as laughter—is very revealing if one notes the manner in which people laugh, and the kind of persons or things at which they laugh. To isolate the "ridiculous" in another, and to guffaw at it, is certainly a violation of the golden rule. One should remember that a "ridiculous" person can suffer—and it is probable that the more absurd he seems, the greater is his capacity for suffering.

To laugh at an unfortunate is to advertise that we are not in the least like him, and could, never, therefore, find ourselves in his predicament. It is our way of asserting our "normality" and the desire to appear "normal" is deep in everyone who is afraid of the fact that he is unique. Probably the loudest laughter at a husband, henpecked in public, comes from a husband who is henpecked in private.

But the laughter which a henpecked husband invites is nothing compared with the delirious delight evoked, age after age, by the stock ridiculous figure—the deceived husband. The cuckold ! The wearer of horns ! What the Elizabethan and Jacobean dramatists would have done without this "sure-fire" figure of fun is impossible to imagine. Think, too, of the Himalayan pile of French farces—and imitations of French farces—which would be lost to posterity if the deceived husband ceased to be regarded as the supreme creator of side-splitting mirth. Any idea that such a creature could suffer is invariably ignored. It is his destiny to be deceived—to be ridiculous. The box-office demands it.

But (so paradoxical is human perversity) if a deceived husband does *not* suffer, universal fury is unleashed. And, if he unblushingly accepts the situation, he ceases to be ridiculous and becomes a monster of immorality. The word used is "complaisant." It seems mild enough, but emphasis makes it hiss like a snake.

The unreasoning anger against the "complaisant" husband is not far removed from the unreasoning admiration accorded to those persons who are *not* regarded as ridiculous. (This is a fertile field for research.) An example is the "he-man male." One might think that there is something absurd in this atavistic figure—but not a bit of it. On the contrary, he rouses a yearning for the primitive—an ardent desire to return, not to the land, but to the jungle. This fact is given full recognition in certain films and certain novels. No—although the masochist is supremely ridiculous, the sadist is not. "This was sometime a paradox, but the time gives it proof."

Probably the only genius in the ranks of the ridiculous is a great

clown; for a great clown takes all absurdity for his province—he makes everyone and everything more ridiculous than himself. He makes us recognize our irrationality—and makes the rational seem hatter-mad. He compels us to love absurdity. He makes us laugh with the whole of our being. We become children again.

After all, what does it really matter if we sometimes seem ridiculous to others—or whether they sometimes seem ridiculous to us? It is cheap to laugh at the vice you haven't got: it is human to remember that, as you are not always virtue incarnate, a certain amount of imaginative give-and-take is essential.

> Mutual forgiveness of each vice,
> Such are the gates of Paradise.

If we evoke ridicule in the unimaginative, we certainly suffer in eminent company. How many of the great poets, artists, philosophers, scientists were ridiculed by their contemporaries? Is it not common for Ignorance to laugh at everything it cannot understand? Everyone who challenges Inertia seems absurd to the inert. One must learn not to fear laughter:

The laughter, the terrible laughter of the world; a thing more tragic than all the tears the world has ever shed.

Was not Shelley a target for ridicule? And Blake? And Booth? And Galileo? And Copernicus? The list is almost endless.

But, it might well be argued, these choice and master spirits had an inner assurance of vocation—a certitude of destiny—whereas we, little people, have no such assurance, no such certitude.

Even so—even if we are foolish, weak, base, despised—even if our inner emptiness is such that we seem to be nothing—we need not despair.

For behold your calling, brethren, how that not many wise after the flesh, not many mighty, not many noble, have part therein: but God chose the foolish things of the world, that he might put to shame them that are wise; and God chose the weak things of the world, that he might put to shame the things that are strong; and the base things of the world, and the things that are despised, did God choose, yea, and the things that are not, that he might bring to nought the things that are.

CLAUDE HOUGHTON

THE LITERATURE OF ABSORPTION

In "The Anglo-Indian Chapter" (*The Times Literary Supplement*, 24th August 1951) the literary effects of the English impact upon India are analyzed. They include a great increase in output, both good and mediocre, the introduction of prose, the freeing of poetry to explore new techniques, and a weakened dominance of religious themes. There has been much imitation, but the best writing, like Tagore's devotional songs, are Indian in spirit and character but European in form. The Western influence has been fruitful but must weaken as Hindi, not yet fully developed as a literary language, replaces English.

EMERSON AND EASTERN VALUES

[In this article **Chidambaram Swami** demonstrates once more that "there is but one eternal verity and, in pursuit of that, thought is forced to travel along one road," the measure of enlightenment depending on the approach to *rapport* with the Universal Mind.—ED.]

Man in every age and clime has been aware of ultimates in his own way. Hence the fundamentals of men's faith more or less agree, all the world over and throughout history. The difference, if any, is not in the ultimates, but in man's view of them and in the values that he gives to them, and in this he appears to be very largely influenced by heredity, tradition, environment and history. Views and values, in fact, imply an object or an ultimate. The East, particularly India, has been friendly to the ultimates. Hence the East became the cradle of religion and philosophy.

There seems to be an incompatibility between values of the ultimate, viewed mainly from the superficial or materialistic angle, and from the substantial or spiritual angle. Hence the difference, that has now become popular, between views or values, Oriental and Occidental. The ruthless use of the analytical scalpel is partly responsible for the creation of what seems like a permanent abyss between the two. But in a world of impermanence, how can there be anything like a permanent barrier or abyss? What, then, are the Eastern values, and how does Emerson stand in relation to them? Where do we find him on the Aryan Path?

Emerson's life proves beyond doubt that he was not a slave to convention or tradition, pelf or self, cult or system.

He had a passion for the examination of ethical and metaphysical systems which is very like Franklin's zest for peering into the secrets of Nature.... Everything that the world's philosophy can offer emerges in Emerson's pages.[1]

He was influenced, as Swami Nikhilananda pointed out in a recent address, by the philosophy of Greece, the ethics of China, the poetry of the Sufis, and the mystical ideas of India. Consequently he was viewed in different ways: by Oliver Wendell Holmes as "Buddha of the West," by the New Englander as a "New England Brahmin," by Allan Nevins as the "Mahomet of the Mecca of Concord," by Max Müller as "Amarasunu," by Maeterlinck as "the sage of ordinary days," by Frederick Harrison as "the unfathomable prophet of the eternal silences," by Conan Doyle as one as "truly inspired as the ancient prophets," by the most reactionary and powerful of Russian statesmen as

[1] *The American Democracy*. By HAROLD LASKI.

"an oracle." Emerson had a great attraction to the Orient. He sings of "Zion or Meru," of "Bethlehem's Heart," of "The Free Arab," of "The Pandit of the East," of "Good Saadi" and "Wise Ali," of "the Brahmin and the Sacred Seven," of "The Worth of Omar's Pearls," of "Alcoran and Its Meanings Sweet," and of "Ali Ben Abu Taleb and Hafiz,"

> Who know every temple and Kiosk,
> Out from Mecca to Ispahan,

of "Beggars in Iran and Araby," of the Bible, the sacred writings of the Hindus, the Persians and the Greeks, "the alphabet of the nations," Socrates, Manu, Mencius, Confucius and Zartusht.

Value implies an object and one who evaluates. The essence of value lies perhaps in the experiencing subject. It depends on the interaction of subjective and objective factors. There are competing values hard to decide between. One feels very often the need for a standard of value and this presupposes a central or supreme value which will harmonize and complete the values of experience. Values can be known only through experience, lower or higher. "The ideal of value is harmonious living.[1] Harmony itself is life. Life's value is Harmony. It is here that we find the heart of Eastern values. The legacy which the East has bequeathed to the world is the concept that Life is harmony and that harmony can be attained by actually living the Light that streams through us, we know not whence. True harmony, Concord, *Shanti*, consists in seeing in Matter, Spirit; in Jeevatma, the projection of the Paramatma. This is the Sanatanic harmony. Its substitutes will pass away. It is this harmony that has blossomed in the Eastern culture, described by Pandit Nehru in an address at Nagpur on 1st January 1950 as "a culture deep, abiding, and subsisting and carrying on in spite of terrible disasters through thousands of years." The same strain is heard from Concord: "The central intention of Nature is harmony and joy." The real value of this highest teaching of the East can be enjoyed and demonstrated only by a man's "becoming the embodiment of what he believes in," as the Prime Minister observed in that speech, and making it as far as practicable the basis of human activity in all departments.

Emerson's attraction to the East, more inherent than induced, showed itself even in his teens. He found himself at home with Oriental thought. Born in 1803, as early as 1822 he wrote to his aunt:

> I am curious to read your Hindu Mythologies. One is apt to lament over indolence and ignorance, when he reads some of those sanguine students of the Eastern antiquities, who seem to think that all the books of knowledge and all the wisdom of Europe twice told lie hid in the treasures of the Brahmins and the volumes of Zoroaster.

[1] *The Philosophy of Religion.* By GEORGE GALLOWAY.

We shall now deal with certain characteristic parallels between Emerson and the Sages of the East.

He who works, having given up attachment, resigning his actions to God, is not touched by sin, even as a lotus leaf is untouched by water. (*Gita*, V. 10)

Teach me your mood, O patient stars! who climb each night the ancient sky, leaving on space no shade, no scars, no trace of age, no fear to die. (EMERSON)

He who thinks that this slays and he who thinks that this is slain; both of them fail to perceive the truth; this one neither slays nor is slain. (*Gita*, II. 19)

If the red slayer think he slays,
Or if the slain think he is slain,
They know not well the subtle ways
I keep, and pass, and turn again.
(EMERSON)

Swami Paramananda in *Emerson and Vedanta* draws other illuminating parallels between Emerson and certain scenes familiar to the Pilgrims on the Aryan Path:—

"*Ekam evadwitiyam.*" Spirit is one without a second. The Absolute though One is conceived as many; countless luminaries become one in Him; all sacred rites become one in Him. He abides equally in the Soul of all existing things; He is the Inner Self of all creatures, and all beings become one in Him. (*Yajur Veda*)

There is One Mind common to all individual men. Every man is an inlet to the same and to all of the same.... Who hath access to this universal mind is a party to all that is or can be done, for this is the only and sovereign agent ....Of the Universal Mind each individual man is one more incarnation. (EMERSON)

In the nature of the soul is the compensation for the inequalities of condition. The radical tragedy seems to be the distinction of More and Less....It seems a great injustice. But see the facts nearly and these inequalities vanish....The heart and soul of all being one, this bitterness of His and Mine ceases. His is mine, I am my brother, and my brother is me. (EMERSON)

The Atman cannot be attained by the mere study of the Scriptures, nor by intellectual perception, nor by frequent hearing of it; he whom the Self chooses, by him alone is It attained. To him the Self reveals Its true nature. But he who has not turned away from evil conduct, whose senses are uncontrolled, who is not tranquil, whose mind is not at rest, he can never attain this Self, even by knowledge. (*Kathopanishad*)

Every man's word, who speaks from that life must sound vain to those who do not dwell in the same thought on their own part. I dare not speak for It. My words do not carry Its august sense; they fall short and cold. Only Itself can inspire whom It will, and behold! Their speech shall be lyrical and sweet, and universal as the rising of the wind. Before we can define our relation with the world, we must discover our relation with its source. That is, we must project our mind beyond this little span of self-consciousness and learn to know our real Self. (EMERSON)

When the light of the Atman or Self has risen, there is no day, no night, neither existence nor non-existence. For the Sun does not shine there, nor the moon nor the stars, nor these lightnings, and much less this fire.

When He shines, everything shines after Him; by His Light all this is lighted. He makes all. He knows all, the Self-caused, the Knower, the Time of time. (*Svetasvataropanishad*)

The emphasis of facts and persons in my thought has nothing to do with time. And so always the soul's scale is one; the scale of the senses and the understanding is another. Before the revelation of the Soul, Time, Space, and Nature shrink away. (EMERSON)

Truth is not the exclusive property of any one group of people, but is the common property of the whole human race and equally open to all who can claim it. Whoever is open to truth does not care from what source it comes. It is Truth, that is sufficient. Lofty spiritual truth exists, irrespective of time or place. When people are ready to receive It, It unfolds Itself to them. (*Vedic Teaching*)

The mind is one, and the best minds, who love Truth for its own sake, think much less of property in Truth. They accept it thankfully everywhere and do not label or stamp it with any man's name, for it is theirs, long beforehand, and from eternity. The learned and the studious of thought have no monopoly of wisdom. Their violence of direction in some degree disqualifies them to think truly. We owe many valuable observations to people who are not very acute or profound, and who say the thing without effort, which we want, and have long been hunting in vain. The action of the soul is oftener in that which is felt and left unsaid, than in that which is said in any conversation. (EMERSON)

The Self-existent created the senses out-going; for this reason man sees the external world, not the inner Atman or Self. Some wise men, however, desiring immortality, with eyes turned away from the external, see the Great Self within. (*Vedic Scriptures*)

The great difference between teachers, sacred or literary, is that one class speak *from within* or from experience, as parties and possessors of the fact; and the other class *from without* as spectators merely, or perhaps as acquainted with the fact on the evidence of third persons. (EMERSON)

The knower of Brahman (the Supreme) becomes like unto Brahman ....Rejoices, because he has obtained that which is the cause of all true joy. (*Kathopanishad*)

Ineffable is the union of man and God in every act of the Soul. The simplest person, who in his integrity worships God, becomes God: yet for ever and ever the influx of this better and universal Self is new and unsearchable. (EMERSON)

Let us see further Emerson's wonderful agreement with other Eastern concepts:—

Transmigration:—

It is the secret of the world that all things subsist and do not die, but only retire a little from sight, and afterwards return again.

Fate:—

When I was born,
From all the seas of strength fate filled a chalice,
Saying, "This be thy portion, child; this chalice,
Less than a lily's; thou shalt daily draw
From my great arteries,—nor less, nor more."

Maya:—

The rushing metamorphosis,
Dissolving all that fixture is,
Melt things that be to things that seem,
And solid Nature to a dream.

Do we not find here clear accents of a kindred inspiration and reminiscence of the Aryan Path of life?

CHIDAMBARAM SWAMI

NEW BOOKS AND OLD

PHILOSOPHY IN PHYSICS *

This is an eminently readable book. It deals essentially with the philosophy of physics. Modern discoveries in physics have become an important and vital part of civilization. The study and the means of application of atomic energy are as vigorously pursued in peace time as during a war. Men should demand of physicists as much of moral as of physical power, for whether the world stands or falls today greatly depends on how modern physics is employed.

It is no wonder, therefore, that some philosophers have cast suspicious eyes on modern physics. They have designated it "empiriological physics" and have brought forward much evidence in support of this statement, for both theory and experiment are included under this head. Empiriological physics is contrasted with philosophical physics, the latter being defined by the author as :—

> the science, elaborated by reason alone, of the material, causes and principles of mobile being, in what makes it mobile being.

The first impression one gets from this book is that the author is unjustly critical of empiriological physics. Further careful reading, however, dispels this idea. Empiriological physics deals essentially with measurement, considers only one portion of human experience and shows a strong tendency to reduce itself to a mathematical exercise. Philosophical physics does not aim chiefly at quantity; it is claimed that it seeks causes and principles and takes its stand on "full" experience. Both empiriological and philosophical physics study mobile material objects; but, while the former is concerned with motion and its measurement, the latter considers mobile being and rises from the concrete individual in the sense-world to principles and causes.

Philosophical physicists claim that experiment, on which empiriological physics is based, is essentially *controlled* experience; therefore that experiment does not get at things as they are because it disturbs them. With similar effect, mathematics presupposes certain axioms and assumptions. There is no doubt much force in this argument, particularly since many empiriologists believe that mathematics can tell us everything about reality. But when these differences in approach are made the basis for calling empiriological physics and philosophical physics rival schools of thought, one hesitates to accept the statement.

Many other interesting revelations are made concerning empiriological physics. We are told that it is not strictly a science; we gather that it is primarily an art. Also, in the quest of causes, the empiriological method, taken in its purity, everywhere falls short of scientific rigour because it implies undefined terms. More thought-provoking is the contention that em-

* *Philosophical Physics.* By VINCENT EDWARD SMITH. (Harper and Brothers, New York. 472 pp. 1950. $4.00)

piriological physics frees man from nature, in the sense that he is no longer a slave to nature in the way of travel, farming, disease, etc.

With many of these contentions, one may differ. How can man, who is a part of nature, free himself from nature either wholly or partly ? If he can increase the speed of his locomotion, it is only by bringing nature to his aid. It is, therefore, a relief to find that the author, after pointing out these differences, stresses the idea that there is essentially no more conflict between empiriological and philosophical physics than between man the thinker and man the maker. Both thinking and working are necessary, in different ways and in different proportions, to ensure the greatest happiness to mankind. This correct perspective forms the central idea of the book and from various points of view this approach has been considered.

The book is divided into two parts. The first one deals with motion in its general aspects. The broad principles are examined without reference to experiment or to the details of modern physics. Human experience reveals the perpetual motion in nature. The philosopher's concept of motion is then examined as distinguished from that of the empiriologist, whose traditional concept is based on Newton's celebrated laws. Aristotle declares that the fulfilment of what exists potentially is through motion. Actually, motion is partly in act and partly in potency; it is somewhere midway between the one and the other. The philosophical science of nature is interested in natural motion and a distinction is sought between art and nature.

Three principles of motion are then analyzed. First, natural motion involves Matter; secondly it involves Form, which denotes not merely the shape or figure but that which is suggested by biological or chemical transformations. The third principle of motion is what is called Privation, which means the exclusion of certain possibilities from the subject: When matter has one particular form, it is deprived of another, since it can have only one form at a time. Matter and Form are two aspects corresponding to atomism and dynamism in modern philosophy.

Motion, its origin and its ends are then examined: First, there must be a mover, because self-motion is absurd. Next, the motor cause and the moved effect must be in contact. Further, a thing moves to a fixed end and not merely to an indifferent fate. On this basis, the philosophical science of nature leads to determinism. The next step is obviously a study of *chance*, which plays a large part in empiriological physics. Chance is usually defined as a rare and unexpected variation in the sequence of cosmic events. Though a chance event may happen rarely, rarity is not its main quality. For rare things happen in an ordered system. Chance events do not endure. The causes that give rise to the disordering influence are overruled by nature.

An interesting chapter is devoted to the study of motion and the infinite. Infinity in nature has been a live issue from the days of pre-Aristotelean Greece. It was recognized very early that matter is made up of an infinity of atoms alike in quality and forming distinct objects of experience through geometry alone. Newton's universe

was finite but his principle of inertia must lead to an infinite structure, for Aristotle has shown that, if we consider the several components of a physical body, one cannot be infinite while the others are finite. If, for example, a proton is formed from an infinite number of subdivisions, it cannot unite with an electron which is assumed to be finite. An infinite series of divisions, consequently, would leave matters indeterminate and definite objects could not be fashioned. An absolutely indeterminable particle would be wholly potential and nothing could ever move it. This probably is the central theme of philosophical physics.

Can we, then, deny that matter is infinite ? Here the philosophical physicist has an answer. He states that matter is potentially, not actually, infinite. An electron, for example, is potentially divisible but is not actually divided and hence it is indeterminate. This concept is true also in the physical and mathematical order. The indeterminate cannot account for motion because of its chaotic nature. These are some of the ideas developed to show that empiriological physics has many contradictory conclusions.

The second part of the book deals in detail with the above general conclusions. Dr. Smith clearly maintains that the apparent conflict between modern experimental facts and genuine philosophical principles is nothing but a "paper war." His deep knowledge of the history and philosophy of science enables him to present a cogent and reasonable picture of the controversy. A large amount of space is justly devoted to modern atomic physics the conclusion being drawn that modern atomic studies have not contradicted, but have actually reinforced genuine philosophical science.

It would have greatly helped the reader if the author had been more terse. In his effort to make complicated ideas simple, he has adopted the descriptive method. In the multiplicity of examples, the central ideas are likely to be overlooked, even by readers whose knowledge of modern physics is quite respectable. The reviewer, however, is not unaware of the difficulties of writing a multi-purpose book of this kind. The author has undertaken the difficult task of educating the philosopher and the physicist, each in the other's point of view; and in this laudable task he has undoubtedly won the gratitude of both philosophical and empiriological physicists.

S. RAMACHANDRA RAO

AN EXPRESSION OF THE CHRIST SPIRIT *

After the lapse of nearly a quarter of a century the details given in this book may be somewhat "scrambled" but the picture as a whole is quite clear. It describes the hero of perhaps the most outstanding week-end in the life of a Cambridge undergraduate. On Saturday afternoon he was invited to the house of Prof. F. C. Burkitt to meet a great New Testament scholar who continued, in general conversation over tea, the argument begun that

* *Albert Schweitzer: Genius in the Jungle.* By JOSEPH GOLLOMB. (Vanguard Press. Inc., New York; Peter Nevill, Ltd., London. 249 pp. Illustrated. 1951. 10s.6*d*. and $2.75)

morning at a seminar of the Faculty of Theology. He thrilled to see the face and hear the voice of the writer of books which had begun to stir his imagination. The same evening he attended a crowded meeting in the Town Hall to hear a world-famous philosopher discourse on the meaning of civilization and outline a thesis later to be developed in a series of notable lectures. On Sunday morning, the sermon in the University Church was preached by a medical missionary whose pioneer work in the Belgian Congo had won the heart of a large part of the world. Later in the day he sat in extreme discomfort on the stone floor of Trinity College Chapel, one of a vast, rapt audience come to hear an organ recital by the leading exponent of Bach. The significance of all this is, of course, that the theologian, the doctor, the philosopher and the musician are all the *one man*, who is the hero of this book.

Clearly, the life story of a man who has played so "many parts," in a manner even transcending what Shakespeare meant, is a congenial theme for any author ; and there can be no doubt that Mr. Joseph Gollomb has warmed to his task and produced a story worthy, within its self-set limits, of the great person whom it celebrates.

Mr. Gollomb has wisely limited himself to telling the story of the actual facts of Schweitzer's career. He does not analyze motives or seek to epitomize the many-sided contribution of his hero to the world of thought and the art of living. Others have attempted this with a varying degree of success and it is likely that the reading of Schweitzer's interpreters and of his own many volumes will be helped by the preliminary reading of this simple, vivid and, to a large degree, sufficient account of the man himself.

Mr. Gollomb writes excellent prose, somewhat staccato, in the modern American style, making whole paragraphs of single short sentences, and cleverly varying narrative with direct speech. The enthralling story is certainly not depreciated by the manner of the telling and many may find, as has the reviewer, that this is a book which calls for a single sitting.

The story begins with the birth of a puny baby in the home of a pastor in Alsace. It tells of the upbringing in a godly environment and sensitively relates certain incidents which, as Schweitzer later said, "gave my childhood religion a distinctive touch." It goes on to describe the career of the gifted and brilliant young student up to that critical Whitsunday morning when, at the age of 21,

> he came to his decision. He would devote the next nine years to music and to science, to teaching and to preaching, and to other "necessities of my being." Then he would put it all behind him and seek out some benighted area where he could be of direct service "man to man" to those who had so much less than he.

It is one of the first features of this book that in describing incidents and experience which could be treated in a merely sentimental and even mawkish manner, Mr. Gollomb writes as if they were the most natural things in the world ; *e.g.*, for a man at the dawn of adult life to resolve to turn his back on a career such as most men dream of and few achieve.

So the story goes on, success crowning promise and the pledged word not forgotten, till Schweitzer and his brave

wife set out for a new beginning in Equatorial Africa. Here awaited them much toil, often including the hardest manual labour; also many disappointments, not the least of which was the interruption caused by the First World War; and the seemingly impossible task of persuading the crude humanity of the jungle to accept their proffered ministrations. Yet Schweitzer learned that there is a power greater than the constraint of adverse circumstances and the spirit which ennobled and glorified his task is illustrated by the story, in Schweitzer's own words, of the first major operation he performed. There are many who regard this as the most significant and revealing incident of his life.

> When the poor moaning creature came, I laid my hand on his forehead and said, "Don't be afraid. You will go to sleep, and when you wake up you will feel no more pain....."
>
> The operation was over, and in the dimly lighted interior I watched the man's awakening. Scarcely had he recovered consciousness when he stared about him and cried out again and again, "I've no more pain! I've no more pain!" His hand felt for mine and would not let go....The African sun shone in though the coffee bushes, as we, black and white, side by side, felt that we knew by experience the meaning of the words, "And all ye are brethren."

So the story goes on with the steady growth of the hospital at Lambarene, interrupted at intervals by Schweitzer's visits to the outer world, bringing new treasures of understanding and wisdom. And, each time, the many who saw only the outer brilliance and failed to see the real man beneath, asked: "To what purpose this waste?"

Mr. Gollomb does not give an explicit answer to this question, nor does he examine the content or basis of Schweitzer's religious beliefs. He is content to tell the story; yet so well has he done his work that the reader has no difficulty in discerning that Schweitzer, who has written so ably concerning the life and teaching of Jesus, has also learned the mind of Christ more deeply, and exemplified His way more fully, than almost any of Jesus' disciples in the 20th century.

MARCUS WARD

Architect and Architecture Then and Now: An Essay on Human Planning. By SRIS CHANDRA CHATTERJEE, C. E. (University of Calcutta. viii + 37 pp. 1948).

The author, who has long been agitating for the adaptation of the country's architectural heritage to modern Indian needs, traces the architectural glories of ancient India to the same spiritual fervour that inspired the symbolism of the classic dances. Surely only the arousing of such fervour in its practitioners can free modern architecture from the profit motive, which he implies should be renounced! Understanding of the symbolic and spiritual character of ancient Indian architecture would no doubt be furthered by the inclusion in the training course, as proposed, of "the Theory of Knowledge, Metaphysics and Mysticism, the living soul of all religions." The *Vastu-sastra*, the canon of Indian architecture, offers practical directions, but a broad cultural background also is necessary for learning the secrets of Nature, "the greatest architect of all." The architects are not the only ones whom this thoughtful study will interest.

E. M. H.

The Universe Is My Hobby. By DUDLEY ZUVER. (The Bond Wheelwright Co., New York. 248 pp. 1950. $3.00).

The Universe Is My Hobby is a collection of reflections on life and the universe expressed in an attractive manner and with arresting illustrations of the author's points.

The most powerful contemporary movement on the Continent is Existentialism. This school of thought claims an impressive array of thinkers and a spectacular ancestry going back to Socrates. There are two large divisions among the Existentialists: (1) the Theistic branch, represented by Kierkegaard; (2) the Atheistic branch represented by Heidegger and Jean Paul Sartre, the great literary figure of France. They are all agreed on man's importance and freedom. "Existence precedes essence." Man is not determined in any way. He is free.

The author insists that the essential nature of man is his Will. Besides the will in man, there is another faculty called Imagination. Imagination by itself is not good. It can be perverted by cutting it off from its roots. "It sometimes deploys spiritually in the realm of essence." When it runs riot, it wrenches us from our normal instincts and functions and glorifies our aberrations.

Mr. Zuver is distrustful of imagination and inveighs heavily against the false antithesis set up by various philosophical idealisms in the past. All of them, he charges, run away from the Universe and fly into some unreal region such as "Play or Mysticism." How wide of the mark this charge in certain cases is, is illustrated by the author's specific implication that Theosophy encourages separateness and the evasion of social obligations, which proves either prejudice or ignorance upon his part. Universal unity, embracing not only all human beings but all things and creatures, being a basic teaching of Theosophy, the flippant remark that "whenever a friend of yours takes suddenly to dabbling in theosophy, you can safely guess that he is having trouble with his wife" is worse than in bad taste. It is misleading and absurd. The Existentialist regards the Universe as of supreme importance.

> What is irrelevant to actuality is no concern of living man. Playing with moral concepts does not result in the creation of a moral personality....Existence is a maze of actions and reactions and whatever touches man belongs to him. No activity is cultivated for its own sake. To seek freedom outside existence is to be put off with an empty illusion.

The real man is ever free to decide what he shall do. The real man lives in a world of tensions and his resolution of them is at once his responsibility and his deed. The plea of the Existentialists is:

> to restore the Universe to its rightful status as the handiwork of God and the helpful environment of man.

Religion is not so much an interpretation of the Universe as the right manner of living. In order to make the real rational, the actual must be put through the mill. But Indian philosophies taught that decades ago. And current systems of Idealism in India have asserted the material reality and the moral significance of the Universe and have described the world in glowing terms. The world is looked upon as the place where we learn "the art of Soul-making." It is the training ground and *Sadhana bhumi* for the soul of man. The Kingdom of Heaven is to be established here.

P. NAGARAJA RAO

The Science of Humanity. By K. G. COLLIER. (Thomas Nelson and Sons Ltd., London. 339 pp. 1950. 12*s*. 6*d*.)

This is a difficult book to review. The title is intriguing and whets one's curiosity. The table of contents indicates that the book is divided essentially into two parts, one dealing with "The Science of Human Nature" and the other with "The Science of Human Society." There is also a third part entitled "Studying a Community in Action," meant as a guide for field-work in different sociological services.

In his Foreword, Sir Fred Clarke describes the book as courageous and says that Mr. Collier has set himself to correct our perspective and make sure of our criteria. The author in his Preface terms the book frankly experimental, and writes that it is meant for a wide range of readers, and particularly for systematic use in Teachers' Training Colleges and the Sixth Forms of Grammar Schools. The publishers advertise it as a book about human beings and their nature, stating that the material is drawn from a wide range of the sciences and that Mr. Collier has performed the service of assembling a compact body of knowledge about the problems of man as an individual and as a member of a community.

A glance at the references and suggestions for additional reading indicates the wide range of human activities covered. Biology, Mathematics, Statistics, Physiology, Evolution, Social Psychology, Intelligence, Freud, McDougall, Myers, and Lord Boyd Orr are some of the subjects and authors drawn upon.

Hence, my remark that it is a difficult book to review. When one begins to read the book, however, this diffidence disappears. It is written in a very simple manner. There are elementary accounts of heredity, evolution, psychology, the brain and the senses, the instincts in man, simple problems of the unconscious and an indication of the contributions made to our knowledge of man and society by the anthropologist, the sociologist and the economist. Personally I feel that the chapters on the anthropologist's contribution, on social development and on the social evils of economic origin, are the best part of the book. The author is deeply religious, and he feels that the development of an ideal and a moral sense is essential for self-respect, dignity and a happy and useful life.

The different chapters, as is to be expected are not of the same standard. A greater defect is, one does not sense the continuity that one looks for in a work of this type. The chapters on economics and social development are the dominant parts of the book, and everything else seems to be only a background for them. The treatment of economics and sociology is elementary and the section on "The Science of Human Nature" does not blend itself well with the rest of the book.

It is a good book for high school students, well printed and otherwise well-produced, but the title and the table of contents could well have been a little less pretentious.

M. V. GOVINDASWAMY

The Life and Soul of Paracelsus. By JOHN HARGRAVE. (Victor Gollancz Ltd., London. 253 pp. 1951. 16s.)

It is a rather difficult task to review Mr. Hargrave's new book. From what point of view should this be done? One cannot consider it to be a novel for, apart from some very much Americanized "talking scenes," it purports quite seriously to be: "the life story of a most extraordinary and (some will think) outrageous man, Paracelsus." Again, there are certain biographical fragments worthy of being read and studied by every earnest Paracelsist; but these are followed often by some really "outrageous" invention or fantastic statement of the author. This is a liberty which could well be accepted in a novel but hardly in a serious attempt to give us a "life story" of the great Master.

As a matter of fact, having read conscientiously this quite long "story," one comes involuntarily to the conclusion that the author's main purpose has been to create *a series of dramatic situations*, alternating with a few comic scenes—to write, perhaps unconsciously, a kind of lengthy script for an American type of documentary film. No doubt, the publisher himself had this, or some similar idea, in mind when he wrote in his "flattering" description of Mr. Hargrave's work: "Anyhow, an extraordinary life" of Paracelsus.

> Few readers will forget the climax: the attempted poisoning—the hired assassins—the fractured skull—the making of his will—his last alchemical experiment: the gruesome decision to get a young doctor friend of his to promise to hack his dead body to pieces and lock the remains in an oak chest—his later decision to totter out of bed and attempt to administer a dose of the Elixir of Life to himself, and so "cheat the worms" and restore his health and youth—the horrifying situation that then arises—and then: his death—and (perhaps) his reappearance.

I have quoted at length this fragment from, one would be inclined to say, a skilful film advertisement, since it describes exactly what the author seems to wish to convey to us, only with the addition of many details—and the dialogues invented by his fertile imagination.

It would seem, however, that Mr. Hargrave had some pricks of conscience while writing down "things said merely because they were said;" anyhow, he offers a sort of apology for his many transgressions and, in fact openly acknowledges them. Thus, on page 222:—

> ....Some maintain that this story of the poisoning is quite worthless—no more than an old wives' tale. It may be so, but we know that Paracelsus himself always took care to listen to such tales.

Really? This story refers to a supposed attempt to poison Paracelsus during the famous banquet at Pressburg (Hungary) when Paracelsus, under the influence of alcohol, according to the author's suggestion, was nearing "the point when one's senses topple headlong into the pit of befuddled stupidity" and did not mind much what he drank (pp. 221-2). Poor Theophrastus!

Still better, we find on page 240 (referring to the previous chapter entitled "Gruesome Request," which narrates the dying Theophrastus' instructions to a young doctor to have his "dead body dismembered and hacked to pieces," an "alchemical operation of the utmost importance" to follow—see p. 237), the following candid statement:—

The whole thing is a fantastic story? Of course it is. [!!] The same may be said of Aladdin, or Little Two-Eyes, or Beauty and the Beast—or Wayland Smith, or King Arthur, or the real-life legendary giant Tom Hickathrift. Legends are as much a part of history—in the sense that they are, in themselves, facts—as any other part....If you want the real Paracelsus, you must swallow the legends as well as the other facts; if the legends produce indigestion there's always bicarbonate of soda, and possibly a Paracelsian recipe to relieve chronic mental fact-fetishism.

Well might a sceptical reader ask the author: *What* is the truth about Paracelsus? Alas! the answer does not seem to be forthcoming. Of course, it is possible that Mr. Hargrave knows the answer but is keeping it to himself; it is possible that he had been asked to write his "story" for a special kind of public—for those who enjoy sensational American films and similar stuff in books. Who knows? But just read that pearl of a chapter heading (Chapter XI, page 84): "How Froben's Foot Kicked Paracelsus to the Top of the Tree." (!!) Also, the dialogue —pp. 127-8, in Chapter XVII, entitled: "Always Drunk, Always Lucid,"—which is similar in style and bold invention to several others. Paracelsus is feasting with his student friends in Zurich, Mr. Hargrave comments: "Disgusting, eh? A drink-sodden Paracelsus." We quite agree. This *is* digusting.

BASILIO DE TELEPNEF

An Introduction to Modern Psychology. By O. L. ZANGWILL. (Home Study Books, Methuen and Co. Ltd., London. 227 pp. 1950. 5*s*.)

The existence of rival schools of psychology augurs ill for the future of the science of human nature. I have always held that unity must be brought about among the opposing schools, if psychology is to fulfil its mission as the healer of the ills of mankind.

Several attempts at unity have already been made, and here is another by Professor Zangwill. The refreshing feature of this book is that it attempts a reconciliation of experimental psychology with psycho-analysis on a biological foundation.

We have here a bold attempt at a synthetic approach to the study of human behaviour. Professor Zangwill presses into service the evidence from the fields of purely empirical analysis of the components of the human personality. The result is nine compact chapters which constitute a valuable introduction, for the layman and the scholar alike, to what is of permanent value in modern psychology.

Science has run the world into difficulties and the world looks to us as psychologists for another dose of science to run us out of them.

Here is a challenge to psychologists. If they are to meet it successfully, their *science* has to develop along lines very different from those of the contemporary schools. What the right lines are, may be discovered from a study of this book by Professor Zangwill, which I whole-heartedly recommend to those who have faith in psychology.

P. S. NAIDU

Avicenna on Theology. By ARTHUR J. ARBERRY. Wisdom of the East Series. (John Murray, London. 82 pp. 1951. 4*s*. 6*d*.)

We have come to expect from time to time little books of wisdom from Professor Arberry, for he has made known to us, regularly and faithfully and with his customary erudition, much of the loftier thought of mediæval Persia. This second title of his in The Wisdom of the East Series is no exception to his happy rule of saying something pertinent in a handy form. *Avicenna on Theology* is particularly welcome at this time because 1951 is the millenary year of the great Persian genius whose thought represents the highest achievement in mediæval philosophy.

The tremendous influence of Avicenna, like that of Aristotle, was so overwhelming that it came to paralyze subsequent inquiry, tending as it did to be synthetic and universal; in medicine alone the "Canon" of Avicenna, a treatise of a million words, influenced the instruction in the European medical schools till the time of the Renaissance. But in this little book Professor Arberry has chosen to write about Avicenna's theology, an aspect of his thought which is often lost sight of alongside the magnitude of the *Qānūn* and *Kitāb al Shifā*. Yet we shall find in Avicenna a courageous thinker in this field also, and one who advances a monotheism based upon reason, a statement of immortality, and his own fusion of Greek philosophy with Islamic doctrine.

The selections in the book comprise a logical exposition concerning the Nature of God, an explanation of Predestination, statements on Prophecy and on Prayer, and Avicenna's views on the After-Life; whilst there is a useful introduction, a brief autobiography of the master—followed by a biography of him penned by his favourite disciple Al-Juzjani, and a terminal "Poem of the Soul." There are several passages in Avicenna which might well be quoted as apt commentary upon the "tortuous and ungodly jumble" in which we find ourselves today, nearly a thousand years later. This little book is another worthy addition to a Series which has spread enlightenment and tolerance since the beginning of the century.

H. J. J. WINTER

Evolution in Outline. By T. NEVILLE GEORGE. (126 pp. 1951); *Theatregoing*. By HAROLD DOWNS. (126 pp. 1951); *What's All This About Genetics?* By RONA HURST. (124 pp. 1951); *The Ladder of Life: From Molecule to Mind*. By A. GOWANS WHYTE. (120 pp. 1951). (Thrift Books, Nos.1—4, C. A. Watts and Co., Ltd., London. Each 1*s*.)

At a time when publishers are uneasily counting their rapidly rising costs, it is a courageous venture to bring out these shilling Thrift Books (a companion series to the Thinker's Library), giving a reasonably simple summing-up of subjects, in terms of the Rationalist philosophy.

Professor George takes up *Evolution in Outline*, with emphasis on the fossil records, as befits a geological expert. He surveys the rôle of heredity, of variations, adaptations and natural selection, in the transformation of species in space and time, and concludes that evolution is due solely to "a

happy but quite fortuitous association of the right genes and the appropriate environment of selection." No one can deny their importance, but, surely, to label the *deus ex machina* as "chance" still begs the question, as much as naming it God or Nature!

A. Gowans Whyte, in *The Ladder of Life*, considers the evolution of the mysterious "accompaniment of mental activity in the higher ranks of brain development," but without any idea of Mind as a "unit-being" employing the mind as a "thinking principle" or instrument—a concept so real to some, so hazy to others. Perhaps the clue lies in the last quotation given, that man is understandable if we "disentangle the threads of our ancestry." The book deals very usefully with our line of physical heredity, but another approach is required for deciphering our spiritual lineage.

In *What's All This About Genetics?* Mrs. Rona Hurst follows the historical aspect of the subject with an explanation of chromosomes and genes as the "mechanism" of evolution, and of the viruses with similar make-up and mutations. The study of the complexities of the individual cell, of environmental influence, of the "extraordinarily difficult" problems of human heredity, completed by a survey of modern genetics, gives an excellent picture of the scientific position to date. She concludes :—

> The ultimate questions still remain, even though they have been pushed farther back.

Theatregoing traces the historical aspect and examines playgoers' expectations from the theatre. The main theme is a study of contemporary drama in terms of Bernard Shaw's definition of what the theatre should be :—

> A factory of thought, a prompter of conscience, an elucidator of social conduct, an armory against despair and dulness, and a temple of the Ascent of Man.

W. E. W.

Ārogya-cintāmaṇi of Dāmodarabhaṭṭācārya. Edited by S. VISWANATHA SARMA. (Government Oriental Manuscripts Library, Madras. 240 pp. 1951. Rs. 9/-)

The importance of the ancient science of Āyurveda, consisting of the eight main divisions beginning with *Śalya* or surgery and ending with *Vājīkaraṇa* or the strengthening of virile power, is being more and more realized by the people and has received some State recognition. The time is thus propitious for undertaking research into the Āyurvedic system of medicine and the publication of important works hitherto unpublished is the first step. Pandit S. V. Sarma deserves congratulations for editing this work ascribed to Pandit Dāmodarabhaṭṭa. Unhappily nothing more is known about the author than that he was the son of one Viṣṇubhaṭṭa. The work consists of 30 chapters with seven supplementary sections on diagnosis and the prescription of medicines. The work does not appear to be complete, as it ends abruptly with a word which is not expected at the conclusion of a work. Though the editor has done his best, the edition cannot be called a critical one and no attempt is made to bring out the special contribution of the author to the science.

N. A. GORE

Killers of the Dream. By LILLIAN SMITH. (The Cresset Press Ltd., London. 239 pp. 1950. 12*s.* 6*d.*)

This book is an attempt to answer the question "Why has the white man so often tried to kill his dream of freedom and human dignity?" It is based on written sources as well as on the author's personal experience of Negro-White relations in the Southern States of the U. S. A.

The author has shown that, woven into this complex social pattern, are the inseparable factors of race, sex, religion, money, tradition and dreams. A struggle between custom and conscience results—a conflict of ideals and of personal relationships which are perpetuated by training and tradition. The child is confused by being taught to love God and his white skin, and to avoid sin and sex and coloured people. The adult is faced with the dilemma of reconciling white supremacy and democracy, brotherhood and segregation, love and lynching.

Distance and darkness in the South have given rise to isolation and ignorance, and these have been exploited by those desirous of economic and political power. The rich bargain with the poor whites to co-operate in "keeping the Negro in his place," to the detriment of the economic and social advancement of poor whites and coloured alike. The result is an appalling waste of Southern talent and integrity and the exercise of restrictions which lead to frustration and a shattered culture. But forces of local and of world significance are effecting changes and achieving triumphs. The concept of the white man's burden is redefined as a minority problem.

The last chapter deals with a simple picture of man and his world. Stress is laid on the urgency for decision on what are our wants, our need for survival and our belief as to what is right.

The book contributes no new facts to the problem of race relations and is too subjective in parts. A general conflict and frustration among Southern whites, arising from the race situation, is a debatable assumption. *Killers of the Dream*, however, is written with sincerity and intimacy and has a freshness and a lucidity of style which will commend it to the general reader. It is a valuable and stimulating book.

SYDNEY F. COLLINS

CORRESPONDENCE

"A HISTORY OF THE POLITICAL PHILOSOPHERS"

[THE ARYAN PATH allows free expression of opinion to reviewers as well as to other writers in its pages, but it is always glad to give space to a protest from any author who feels that justice has not been done to his work. We publish here a letter from the distinguished author and educationist, Prof. George Catlin, whose *History of the Political Philosophers* was reviewed by Mr. F. A. Lea in our August 1951 issue.—ED.]

Your Mr. Lea's review of my book, which has now run into seven editions in three languages, perhaps does not merit further comment except to point out that Mencius and Mahatma Gandhi are both surely rather later than Confucius. If Mr. Lea makes this error in 300 words, how many would he make in 800 pages?

GEORGE CATLIN

THE BRITISH ASSOCIATION FOR THE ADVANCEMENT OF SCIENCE

ANNUAL MEETING: EDINBURGH, 1951

[**Prof. A. M. Low,** British research physicist and consulting engineer who has contributed frequently to our pages, has reported at our request on the recent Annual Meeting of the British Association for the Advancement of Science. It may be mentioned that Professor Low is one of the most prolific writers on popular science in England. His latest book, *Bound to Happen,* has been published both in England and in America. The spectacular advances in applied science seem to have held the field at this session. Except for H. R. H. The Duke of Edinburgh's mentioning that for the ushering in of an Age of Plenty it would be necessary for the nations to forget their squabbles and to dedicate their scientific discoveries to the cause of peace, little concern seems to have been expressed for humanity's moral lag or for the responsibility of scientists who devote their energies to destructive ends. Sinister possibilities were implicit in more than one suggestion for future lines of research, *e. g.,* in Sir Cyril Hinshelwood's address and in the paper of Dr. A. S. Parkes, as brought out in Professor Low's closing paragraph. Lord Samuel's paper on the problem of an ether suggests, on the other hand, a turning of modern physics, perhaps unwittingly, towards the solutions of the ancient scientists.—ED.]

The main theme running through every section of the British Association's Meeting this Festival year was the contribution of British Science and Technology to social progress during the past century.

The opening speech of this year's President, H. R. H. The Duke of Edinburgh, the Presidential Addresses to the various sections and the communications by eminent scientists reviewed in the main the development of British science since the Great Victorian Exhibition, but the discussions that followed covered a wide range of subjects of immense topical interest, bearing on our everyday life.

Ours is, indeed, an Age of Marvels, many of them undreamed of by Victorian men of science. In the Hyde Park Exhibition there were no wireless sets, no television, no telecinema. We had then no atomic piles, no atom bombs. Today we can travel faster than sound, ascend to the stratosphere or explore the bottom of the sea. The benefits of atomic energy far outweigh its evils and there is little doubt that a Golden Age of plenty lies before the world if only nations will forget their squabbles and dedicate their scientific discoveries to the cause of peace. It is not true to say that otherwise we are doomed, but some may echo the words of the President when he said: "Of what use is science if human life ceases to exist?"

A fact, stressed by the Duke of Edinburgh also, was that too often in this country we fail to help our inventors to develop their work. In consequence, many vital discoveries are offered to other nations for development. As a nation we set far too little store on brains, and pay far too little for them.

The sectional meetings of the Association dealt with varied subjects: mathematics, chemistry, geology, zo-

ology, geography, economics, engineering, anthropology, archæology, physiology, botany, psychology, education and agriculture.

In the Presidential Address to the Mathematics and Physics Section Professor Sir David Brunt, Secretary to the Royal Society, reviewed a century of meteorology. Two world wars, he pointed out, the rapid development of aircraft and their use for artillery-fire control made regular wind observations imperative, and weather forecasting of the greatest importance. The cost of our official Meteorological Service today, *i. e.*, nearly two million pounds as compared with ten thousand pounds in 1867, is some indication of its value to the community.

Lord Samuel, in a paper on the problem of an ether, provoked controversy by his statement that present-day physics cannot tell us what it is that carries radiation and accounts for momentum and the continuous "creation" of particles. He suggested that, as an alternative to the 19th-century ether theories, the sole physical constituent of the universe is an Energy continuum; energy existing in two states, quiescent and active, and that all physical phenomena arise from processes of activation of quiescent Ether and relapse.

Chemistry at the mid-century was the subject of Sir Cyril Hinshelwood's opening address to the Chemistry Section. He foresaw that

> the knowledge now possessed by chemists regarding evolution of atoms and molecules, and discoveries regarding the properties of the living cell might one day make the conscious moulding of individuals and even of races present problems of fearful fascination.

Prof. W. B. R. King, O.B.E., F.R.S., speaking to the Geological Section, indicated how geology had influenced military campaigns in North-west Europe since the days of Marlborough's campaign up to World War Two. Points from his address were: The geological make-up of certain areas has governed the strategy of armies and actually repeated a pattern; arms may and do change and with their change certain adjustments are necessary, but the basic pattern remains constant; geological research on the Normandy beaches resulted in the success of Mulberry Harbour.

Under the heading of Zoology Dr. C. F. A. Pantin, F. R. S., reviewed the contributions of British scientists during the past hundred years, and dealt with organic design and its significance. Other papers covered recent research in marine biology, which revealed that the high survival or destruction of baby fish in certain areas might depend upon the strength and direction of wind; studies in animal learning; modern insecticides and the balance of nature; abnormal behaviour in animals.

The establishment of geography as a subject of instruction in schools and universities was said by Dr. O. J. R. Howarth, O.B.E., in his Presidential Address to the Geographical Section to be one of the major achievements of the century. Mr. T. H. Whitehead alarmed Scottish listeners by his statement that Scotland's coal reserves would last only about 250 years at the present rate of consumption. Other communications included land-settlement problems in under-developed tropical areas, and population problems in Fiji.

Prof. R. G. Hawtrey, C. B., spoke in the Economics Section on the nature of profits; and Sir Claude Gibb, O.B.E.,

F.R.S., in his Presidential Address to the Engineering Section concluded that there was little doubt that within the next 50 years the jet or gas-turbine-*cum*-jet would be used to the exclusion of all other means of propulsion for all types of aircraft. Supersonic frequency and electronically produced vibrations, he stated, would become an everyday thing in our industrial, medical and domestic life. The large-scale use of electricity for pump-produced rain and soil heating would also, he said, help us to fight weather vagaries and to overcome food shortages. In the same section hydro-electric development in Scotland was discussed among many other topics.

In the Anthropology and Archæological Section Sir Cyril Fox, President, described early Celtic metalwork in Britain; there were papers on the South African apemen; on the coven* as a royal institution, and a century of physical anthropology.

Prof. H. P. Gilding tackled the physiology of the capillaries in the Physiology Section which also discussed the effect of lighting on health, the growth of hormones, cell water, and the relationship between physique and physical attainments.

The subject of Prof. C. A. Mace's discourse to the Psychology Section was "Psychology and the Laity," in which he pointed out that in the years between the two Exhibitions of 1851 and 1951 a new profession had arisen, that of Psychology. This section had papers of great topical interest: "Why We Act as We Do"; "Have Country Children a Higher Intelligence Quotient Than Those Born in Cities?" and a report on a new operation on the brain as a possible cure for epilepsy and other mental diseases in children.

The address given to the Botany Section by Prof. W. Brown, F.R.S., dealt with Mycology over a century. Sir Hector Hetherington, K.B.E., spoke on Education under the title of "Mid-century, Retrospect and Prospect." The problems of rural education and the impact of religion on secondary schools were among other matters under discussion.

Dr. E. M. Crowther spoke on the development of experimental agriculture in the Experimental Agriculture Section. In an extremely interesting paper Dr. A. S. Parkes, F.R.S. described methods of preserving germ cells at low temperatures. In experiments with fowls, after freezing spermatozoa at 79° C. in the presence of 15% glycerol, the germs were thawed and resulted in production of offspring. This new knowledge should be of value to breeders of pedigree stock. Animal sperm stored at low temperatures might survive the individual animal which would therefore be able to beget progeny long after its death. One day this method may be applied to human beings; man may become a "mere germ plasm container."

A. M. Low

* Coven—popularly applied to a gathering of witches, but considered by Dr. Margaret Murray to be an association of worshippers of the primitive religion, which comprised 12 persons the 13th representing God, meeting in secret because of persecution. Members of the Royal Family are said to have belonged to such secret covens in earlier centuries.

ENDS AND SAYINGS

"_____ *ends of verse*
And sayings of philosophers."
HUDIBRAS

The critical nature of humanity's present situation was recognized by Pandit Nehru, in his address at Ludhiana on September 30th. He said:

> Remember that the world today is a cruel world, a revolutionary world which can hardly run on slogans. Strength and sacrifices are needed today to solve big problems. Nations which do not have them will be just wiped out.

Disunity among the nations is an almost insurmountable obstacle to world unity and peace, but its evils are perhaps best seen on the smaller stage of a single country, whose history, like that of India, reveals, as Pandit Nehru well brought out, the major rôle which divisive forces, separating the people, have played in precipitating the periods of degradation and slavery which contrast so painfully with the country's past glorious periods of freedom and progress. The barriers of caste had to be destroyed, he declared, and provincialism had to be fought as well as the communal forces which were the country's greatest enemies today.

It was not to derogate from the valued place which Hindu culture properly held in India to condemn as Pandit Nehru did, the forces which had in effect reduced the Hindu religion to a matter of formal regulations, of dietary and inter-dining restrictions.

In the name of Hindu religion and culture the spirit of fanaticism is raising the evil cry of Hindu Raj! Instead of learning from the bad example of Pakistan's Muslim state-building and discarding that policy, certain Hindu communal organizations want to copy it. Pandit Nehru defended the true and lofty Hindu Religion, Civilization and Culture, while rightly condemning communalism which tried to exploit the people. He said:—

> Hindu culture has its own valued place in India and has to be accorded its proper place. But communal forces have reduced Hindu religion to a kitchen religion. For them religion means what one should eat and what not and where and how. India must destroy all caste-barriers, fight communalism and provincialism.

On another occasion at Delhi Pandit Nehru explained his view:—

> It would warp people's minds and reduce their way of thinking to that of the frog in a well. India prospered in old days only when people kept their minds open. All breezes from all lands wafted into India and came in contact with Indian ideas and thought. Their interaction enriched Indian culture. It was because of that attitude that Indian scholars and seers went to other lands and spread the message of India and left an indelible mark on the life of the country and the people there. Our present day champions of Hindu religion, with the mind of a frog, bent upon keeping all doors and windows of their minds shut to outside influences, cannot do what earlier Indian seers did. These supporters of the Hindu Rashtra slogan are themselves incapable of understanding the real greatness of Hindu religion, past traditions of India and the vital need of always keeping a broad open mind.

The call which he sounded, "to work in cohesion for not individual good alone but for the good of all," offers a formula for world unity no less than for national integrity. In the clash of

special interests, the underlying fact of human brotherhood has almost been forgotten. And yet the peaceful progress of mankind depends upon its acceptance and on living up to its implications by individuals, communities and nations.

In "God's Fools," the opening editorial in *Asia* (Saigon, Viêtnam) for September 1951, M. René de Berval deplores attempts to assign priority to the doctrines and life incidents of great teachers, tracing borrowings by Jesus from Buddha, by Buddha from Zoroaster, etc. Great similarities there are, though also wide divergences in the later development of the different religions.

The final synthesis can only be achieved in the realm where Laotse and Eckhart, Chuangtse and Boehme, Isaiah and Diogenes, Rabia of Basra and al-Ghazzali, in all their unutterable moments convey to us their vision of the world that was, is now around us, and is yet to be.

The end product of rationalism, M. de Berval writes, is an all-annihilating world war. Hope lies in turning from the lawyer to the poet for salvation, and in looking to "the prophet sitting at the outer gate of cities to do what our scientists have failed to do."

Around Christ and Buddha we hear the chorus of all those fools who were wiser than the philosophers, pointing to the elemental, the primitive and the simple, as prime exemplars of the living truth....In Islam not the expounder of the law, but the mendicant in a patched cloak; in Christianity not the doctor of divinity but God's fool who addressed the birds; in Judaism not the Talmudic scholar heavy with phylacteries, but the voice crying in the wilderness; and in the religion of Buddha not the scholar of the sacred books but a small, sincere voice saying, "All things, O bhikkus, are on fire."

For truth, M. de Berval declares, is not clothed in scholastic doctrine but is "of the spirit which giveth life and transcends the limitations of creed and formula and takes the final leap, into the limpid realms of inspiration, intuition, poetry and prophecy."

A long step forward will have been taken with the completion of the projected exhaustive English-Sanskrit-Hindi Dictionary in 10 volumes, which is being published by the International Academy of Indian Culture at Nagpur and prepared by its Director, Dr. Raghu Vira, with the collaboration of other scholars and scientists.

It was a vast project when it was proposed only to make it an English-Sanskrit Dictionary. The decision to widen its scope to include Hindi means a tremendous added outlay in energy and money, but will greatly increase its value to many readers. It is still hoped to bring the last volume out by the end of 1954.

The specimen of 60 pages, printed before the decision to include Hindi was taken, encourages the confident expectation of a scholarly work of great value which not only will raise the standing of Indian lexicography among Orientalists generally but should also help to bridge the gap between the "know-how" of the modern West and the "see-why" of ancient India.